

3875. *The same.* Regimen Sanitatis Salerni. This boke teachinge all people to gouerne them in helthe, is translated out of the Latyne tonge into englyshe by Thomas Paynel. whiche boke is amended, augmented, and diligently imprinted. sm. 4°. (*Lond., in aed. T. Bertheleti, 1541.*)

With Latin text of the verses; only the commentary is translated. Running title: The regiment of helthe. In contemporary stamped leather binding, rebacked. Autogr. of Francis Saverne, 1789, and "Hic liber Thome Bysbey mptus londini pretii xii d." in an early hand. Bt. at the Dunn sale, 4 Feb., 1913.

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~~E.3.55~~

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3875

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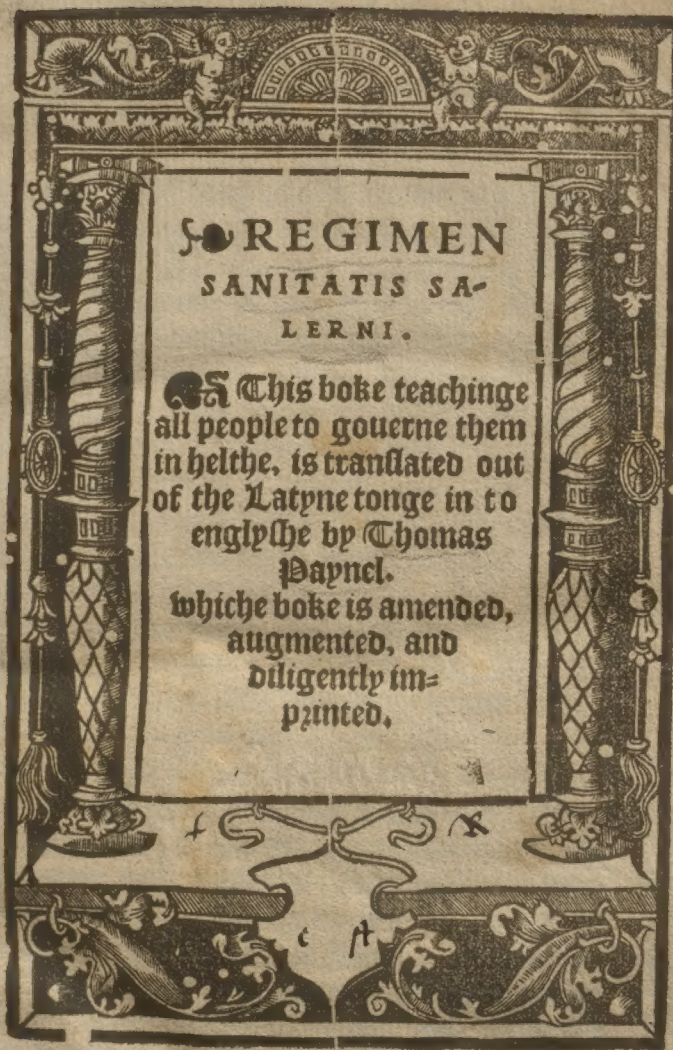
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Francis Severne
1789



● REGIMEN
SANITATIS SA-
LERNI.

A This boke teachinge
all people to gouerne them
in helthe, is translated out
of the Latyne tonge in to
englyshe by Thomas
Paynel.

whiche boke is amended,
augmented, and
diligently im-
printed,

REGIMENT

AMTATIS 2A

LENNI.

of the above mentioned
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in the year 1880
of the above mentioned
engine of the
1880
the above mentioned
of the above mentioned
engine of the
1880

THE PREFACE.

To the ryght excellent and honozable lord
Thon Erie of Orfozde, and hyghe
chamberlayne of England, Tho-
mas Baynel gretynge.



Reding of olde auctours and sto-
ryes my mooste honozable lord,
I fynde that men in tyme paste
were of longer lyfe, and of moze
prosperous helthe: than they are
nowe a dayes. Whyche thyng
as it greued me, soo in maner it enforced me,
to seke the cause of this sodeyne and strange al-
teration. For why, it is wrytten, that Adam ly-
ued. 930. yere. The Sibils of Cumane liued. lii.
C. wynters: Nestor. iii. C. wynters: Arganton
kyng of Cartesses. lii. C. yeres: And Galen
that famous doctour a. C. and .xl. yeres, but
nowe a daies, alas, if a man may appoach to. xl.
or. lx. yeres, men repute hym happye and fortu-
nate. But yet howe manye come therto: To
serche and gyue y very true reason herof passeth
my small capacite: without I may saye it be,
bycause we fulfyll nat the commandementes of
allmyghty god, whyche to well wyllynge per-
sons are very lyght and of no burden. For oure
lord sayeth. My yocke is swete, and my bour-
den lyghte to be bozne. Saythe not the prophet
Dauid, that who so feareth god, and walkethe
in his wayes and pzeceptes, shall se his children.
A.ii. childzen.

Gen. 8.

Mat. ii.
Psal. 227

- Prover. 3. chyldeyn. And Salomon sayth, O my chyldeyn,
 forgette nat my preceptes and lawes, for they
 shal kepe you and prolōg your dayes and yeres.
 Psā. 90. And I wylle, saythe our lord god by Dauid,
 lēgthen his dayes. Than may not this be a rea-
 sonable cause of this our shorte & wretched lyfe?
 Cruely I suppose it be by our misluyng and
 fylthy synner whiche beyng so abominable and
 soo horryble, is at sometyne the verye cause of
 Capl. quia infirmitas de peni. et remis. corporalle infyrmyte, and of shorte lyfe. Sayde
 not our lord, the phisititan of all phisititions, vn-
 Ioan. 5. to the sycke man: Nowe I haue healed the, de-
 parte thou from hens, and lōke thou synne no-
 moze, lest a worse harme happen vppon the?
 Or whether shall I saye, that it chauncethe
 by our mysse dyete? and to moche surfettyng?
 Eccl. 37. Cruelye, the prouerbe sayethe, that there dye
 manye mo by surfette, than by the sword.
 Accordyng wherto the wyse man sayeth, Sur-
 fette sleethe manye a one: and temperance pro-
 longeth the lyfe. Surfette and diuersytes of
 meates and drynkes, lettynge and corruptinge
 the digestion, febleth man, and very ofte causeth
 this shortenes of lyfe. What other thyng but
 Plini. l. 7. mysse diete caused Ptolomeus Philadelphus to
 be so myserably and peynefullye vexed with the
 goute, and soo as it is wyptten, that nothyng
 coude relese his peyne, sauing death: what cau-
 sed Antipater, and that noble man Hecenas, to
 be continually vexed with the feuer, but yl diete?
 What

THE PREFACE.

What other thinge infected Aristarcus with the
Dropsy, but y^e dyete? Y^e dyete (as me thinketh)
is chiefe cause of all dangerous and intollera-
ble dysleases, and of the shortenes of mans lyfe.
Than it muste nedes folowe, that a temperate
and a moderate diete p^{ro}longethe mans lyfe,
and saueh hym from al such peyneful diseases.
And therfoze Asclepiades that noble physition,
professed, There are. v. necessary thynges to con-
serue and p^{ro}longe mans prosperite, and helth:
that is, abstinence from meate, abstinence from
wyne, rubbynge of the body, exercise, and dige-
stion. O howe holsome is it than to vse good
dyete, to lyue temperately, to eschewe excessse of
meates and d^ypnkes. Yea howe greatly are we
Englyssh men boude to the maysters of the vni-
uersite of Salerne (Salerne is in the realme
of Naples) whiche vouchsafed in our behalfe
to compile this soo necessarye, and so holsome a
boke: But what auaylethe it, to haue golde o^r
abundance of ryches, if one can nat vse it?

What helpeth costely medicines, if one receyue
them nat? So what profiteth vs a boke, be it
neuer so expedient and frutesfulle, if we vnder-
stande it nat? wherfoze I, consyderynge the
fruite y^e myght come of this boke, if it were tra-
nslated into the englyshe tonge (foz why, euerye
man vnderstandeth nat the latyne) I thoughte
it were verye expedient at sometymes, foz the
welthe of vnlerned persons, to busye my selfe
there

v. necessa-
ry thynges
in the regu-
ment of
hellsse.

Salerno.

THE PREFACE.

therin . For lerned persons, and suche as haue great experiēce, nede no instructiōs to dyete them selfe, nor to conserue their helth. Yet if such other wise and discrete psons, as is your lordshyppe, by chaunce rede this boke : they maye parauenture fynde that shall please them, and that besides theyr owne dyete and custome of luyng, shall be for theyr corpozall welfare & good helth. I wyll nat, nor it becomethe me nat, to exhorte your lordshyp with let of other your great busynesses, to rede this my pooze translation : but if perchance at your leysoure ye rede it, I humblye desyre and praye your lordshyppe to rede it with forgyuenes : And to accepte the same as it is worthye.

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FINIS TABVLE.

Here beginneth this right frutefull and very
necessarpe boke called the Re-
giment of helthe.



*Nglorum regi scripsit tota schola Salerni.
Si uis incolumem, si uis te reddere sanum,
Curas tolle graues, irasci crede propheta.
Parce mero, cenato parum, non sit tibi uanum
Surgere post epulas. somnum fuge meridianū.*

Non mictum retine. non comprime fortiter anum.

Hæc bene si serues, tu longo tempore uiues.

I Rule

This ryght fruteful and necessarpe boke was
compiled at the instaunce and for the vse of
the most noble and victorious kyng of England,
and of France, by all the doctours in phisicke of
the vniuersite of Salerne, to the entent manne
shoulde knowe howe to kepe his body in good
helth. The autoꝝ in the begynnyng of this boke
teacheth. viii. general doctrines, the whiche here-
after be specified and also declared at lēgth. The
first doctrine is that he that desireth helth of bo-
dy must eschew & auoyde great charges thought
and care. For thought dryeth vp mans bodye,
hurtynge and leaupnge the spꝛytes in desolation
and comfortles: whiche so leste and ful of heu-
nes dryethe vp the bones. In this doctrine be cō-
prehended melancolines and heuines, the whi-
che greatly hurte the body: for by their operatiō
the body wareth leane and colde, the hart shrin-
keth vp, the wytte and vnderstandynge wareth
duille,

THE RECEMENT

dulle, the reason is troubled, and the memoꝛye vtterly marred. Yet neuer the lesse, it is very expedyent foꝛ fatte and cosly folke, to be somtyme penlyue and heuie, that thereby they may moderate the rāke heat of their spytes, and make their bodyes leaner and moze sklender. The second doctrine is to eschewe anger. Foꝛ angre in lyke maner dyeth bp the body, and excessiuely chaffeeth & inflameth the membꝛes. And to great heate, as Auicen saythe, dyeth bp mans body.

Aui. dist. i.
cap. i. doc.
iii.

Secondly anger hurteth throughe heatynge & inflamyng of mans harte, and it letteth also the operations of reason. Some there be that naturally, eyther by sickenes oꝛ chance of poison, are colde: foꝛ such folke to be angry is very necessary foꝛ their bodylpe helthe, that their naturall heate by suche meanes may be stered bp, gotten, & kepte. The thyrde doctryne is to eate & dꝛynke sobzely: foꝛ eatynge and dꝛynkynge excessiuely causeth vs to be vnlusty, dꝛousy, and slouthful, hurtyng & infeblyng the stomacke. Many other inconueniēces, as Auicen sayth, groweth and chācethe through excessse of meates and dꝛynkes as here after shalbe declared. The. iiii. doctrine is to make a lyght souper. Foꝛ to moche meate takē at nyght causeth & engendzeth gnawinge & payne in the bealy, vnquietnes, lette of naturall reste, and other grefes, whiche we fele & se by experience, the whiche hereafter shalbe moze playnly declared. The. v. doctrine is to walke after meate.

Aui. cap.
de uino
et aqua.

4

5

meate. For therby the meate disendethe to þe bot-
 tum of the stomake. where (as Auicen sayth) re-
 steth the vertu of digestion. For the mouthe of
 the stomacke despyeth fode, and maketh digestiō.
 The. vi. doctrine is to eschewe slepe incontinent
 after meate. whiche causeth helth and auoydeth
 diuerse infymities, as it is after shewed in these
 verses: Febris, pigrities, &c. The. vii. doctrine is to
 make water as ofte as nedeth: For who that ke-
 peth or holdeth his water longer than nature re-
 quirethe, shall auoyd it with great peyne, and so
 it may chance that death shall folowe, as Auicen
 saith. Also to kepe the dregges & superfluite of
 mans fode longer than nature requirerh, engen-
 deth many inconueniences in the body. For the
 liuer and veynes called miseriakes, dye bp, for
 the most parte, the humours of the forsayd sup-
 fluite, and so they be made harde and can not be
 auoyded, and thus causeth opilatiōs, in the gut-
 tes and ventosities, and so it may chance, it bre-
 deth impostumes: as after shall be shewed. The
 viii. doctrine is, that one doing his esement & a-
 uoiding the ordeurs and fylth of the body, shuld
 not moche force and constrayne his fundement:
 for so doyng the emerardes & fistule shall greue
 hym, and the fundement many tymes is misor-
 dred & thrust out of his ppe and natural place.
 Finally thauctoꝝ sayth, that who so wyl obserue
 the forsayde doctrines, shall lyue longe in good
 helthe and prosperite,

Aut. dist.
 xix. li. iiii.
 ca. de diffi-
 cultate
 mingēdi

Si tibi deficiunt medici, medici tibi fiant

Hæc tria, mens leta, requies, moderata dieta.

Here are taught. iii. general remedies to cōserue in helthe all creatures, and specially noble men.

1

The fyrste is to liue ioyfully: for ioye and myrth causeth man to be yonge and lusty. By moderate ioye and myrthe youth is conserued, naturall vertue comforted, the wytte sharped, and thereby mā is more prompt, quicke, and of abilitie to do al good and honest operatiōs. Noz it is not sayd with out a cause, that our ioy and myrth must be moderate, for whā it is without measure, it engendzeth dethe bothe bodily and gostly. This moderate ioy is mooste conuenient for them that haue moche care and trouble. Which ioy may be gotte by the vse of delicate meates and drynkes, by auoydynge of such thynges as engendze melancoly. And also, as Auicen saith in his. xi. boke and chap. of faylinge of mans hart, by dwellyng and accompanying among our frēdes. The.ii. remedy is trāquillity of mynde, of vnderstanding, and of thoughte. For noble men throughe their great busines and charges, are moche more greued and troubled than other meane personnes. Great carke of mynde and vnderstandynge distropeth the natural reste of man, whiche is most expedient for noble men: for they mooste cōmonly are naturally dry and colericke: and therfore for them rest and quiet is tyght profitable and conuenient. The.iii. remedy is moderate diete, that

3

is to

is to eate and dꝛynke moderately. And after shal
be declared, what incōueniences growe thꝛough
excesse of meates and dꝛynkes.

Lumina mane manus surgens gelida lauet unda.
Hac illac modicum pergat, modicum sua membra
Extendat, crinem pectat, dentes fricet, ista
Confortant cerebrum, cōfortant cetera membra,
Lote cale, sta, pasce, uel in frigidisce minute.

3

Here are declared. vi. Doctrines, whiche comfort
mans bꝛayne, and the other membes of the bo-
dy. The fyyste is, whan we ryse in the mornynge
partly to washe our eies with clere colde water.
The eies wolde be washed to clenſe awaye the
ordure and filthines that hange in the bꝛies of
them. And Auicenn saythe, that the soueraynste
thinge to mundify and clenſe, and to make sharpe
of syght the eies, is to open them, and so to put &
plunge them in clere water. And ayene he saith,
that to bathe and plunge the eies in clere water,
and therin to open them, comforteth and conser-
ueth the syght, and specially of yonge folke. The
reason why the eies muste be clenſed with colde
water, is by cause euery thyng muste be conser-
ued by that that is like it. For Galen sayth, that
hotte bodyes haue nede of hotte medicynes, and
colde bodys of colde medicins. Cōsidering than
that mans eies be colde of nature: it standeth
with reson, that they shuld be washed with cold
water and not with hotte. The. ii. Doctryne is to
washe our hādes whan we rise in the mornynge,

Auic. dist.
xiii li. iii.
ca de cō-
serua. oꝝu
lorū. Idē
dist. iii ca.
de deb. vi.

Galen li.
iii, de reg.

2

B. iii.

foꝝ

for they be instrumentes ordeyned to kepe and to mundify these membrs, by the whiche the superfluties of the brayne be expulsed and auoyded, as by the nostrils, the eyes, the eares, and other naturall cunditis. And therfore the handes specially ought to be washed with colde water, for þ washing of the handes with hot water engendreth wormes in the bealy: & specially to washe them in hotte water incontinent after meate, as Auicen sayth. For the washing of the handes in hote water incontinent after meate, draweth the inward and naturall heat of man to the exterior partes, and so the digestion is vnperfet, the which vnperfet digestion is the principal cause that wormes be engendred. The thyrde doctrine is to roome a litell hither and thither, whan we are rylen from reste, that so the superfluties of the stomacke, guttes, and lyuer, as the grosse mater of the brayne, may þ more spedily be thrust vnder. The .iiii. doctrine is competently after reste or slepe to extend and stretch out our handes, fete, and other lymmes, that the lyfely spirites may come to the vtter parties of the body, and so cause the spirites of the brayne to be more quicke and subtile. The .v. doctrine is to combe our head in the mornynge, that the pores of the head may be opened to auoyde such vapours as yet by slepe are not consumed: and also to quicke the spirites of the brayne. Farthermore to combe the head is very holsome, and specially for aged men

Ani. dist.
xvi. li. iii.
trac. v. ca.
de lumbri.

3

4

5

men. And Auicenn sayth, that to combe the head is holtsome, specially for olde men. Therfore one shulde dayly and ofte combe his head. For ofte combinge drawethe by the vapours to the superiour parties, and so deuideth them from the eyes. The. vi. doctrine is to wash and purge the tethe. For the fylthines of the tethe causeth the brythe to stink. And of the filthines of the teth groweth certayne vapours, that greatly anoye and hurt the brythe. Farthermoze the fylthynes of the tethe myngledde with the meate, causeth the meate to corrupt and putrifie in the stomacke. Auicenna enstructeth and teacheth vs howe we may kepe the tethe from ache and synche. That is to washe the mouthe with wyne twyse a moethly: but to make the brythe swete, it muste be doyled with the rote of spozge. who so euer vseth the foresayde decoction and medicine shall neuer haue the toothe ache. In the laste verse are certayne generall rules: The fyrste is that after we haue washed and bathed our selfe, we must kepe vs warme. For than the cundites of the bodye, that is the pores, ben open: by the whiche colde wyl perce in to the body, and engendre in vs diuers diseases. The. ii. is that after we haue dyed or taken our repaste, we muste for a whyle stande by ryght, that so the meate may discende downe to the bottum of the stomacke, and than to walke a litel softly: for hasty mouyng driueth natural hete from the interioz partes to the outwarde

Au. dia. 3.
li. iiii. cap.
de debilit.
uifus.

Auic. dia.
vii. li. iiii.
ca. de co-
dent.

General Rules

I

2

ward. and causeth y^e digestion. The.iii. is y^e one of colde complexion should not warme hym selfe to sodaynly, but by lyttell and lytell: for sodeyne change hurteth nature, as Galen saythe in the glose of this canon, Secundum multum et repente, &c. All stronge thynges and of extreme nature corrupt the body.

Sit breuis aut nullus tibi somnus meridianus.

Febris, pigrities, capitis dolor, atque catarrus.

Hæc tibi proueniunt ex somno meridiano.

Here he teachethe, that .iiii. inconueniences are ingendred by the slepinge at after none. Fyrst the afternone slepe causeth and ingendred feuers by reason of opilations. For the naturall heate & spiryte of mā by day draweth to y^e outward parties of the body, and therfore digestion by day is but feble: But whan the naturall heate and spiritis of man drawe to y^e inwarde parties of the body: than throughe their motion the naturall heate is stered vp, and therfore the nyght is the very season of perfit digestion, and the vndigested & rawe humours are the cause of opilatiōs, which opilations engendre feuers, as Auicenn saith. Secondly, the after none slepe causeth man to be slouthfull in his operations, and busines, by the reason afoze sayd, for grosse humours & vndigested cause mans spiritis slowely to moue the bodye. For as a subtile quicke spirite causeth lyghtnes of body, so a lumpy she or a heuy spirite causeth a sluggish body. Thyrddly, the after none slepe engendred

Aui. dist. i
li. iiii. cap.
de puri.

gedyeth heed ache. For the gros and vndigested meate that remaineth in the stomake doth lyfte vp to the brayne gros vapours, the whiche trouble and greue it. And of very consequens, if vapours of grosse matter be stered vp and caused, they must also be gros. For Galen saythe in the glose of this aphorisme, *Qui crescunt &c.* that it muste nedes folowe, that all thynges be lyke those thinges, of whom they be engendred. The iiii. inconuenience is the pose and reume. Reumes be humours that runne from one membre to an other, and as they rounne to diuers partes of the body, so they haue diuers names. For whan the reume cometh to the lyghtes, they be called catarrhi: and whan they rounne to the chekes, they be called branchus: and whan they rounne to the nose, they are called corizam: as it appereth in these verses.

Si fluit ad pectus, dicatur reuma catarrus.

Ad fauces branchus, ad nares dico corizam.

But besides the reasons of the diseases before reherced, there be many other reasons, and more effectual. The cause of þ first inconueniēce that is of feuers, whiche some tyme are called putrified feuers, and some tyme feuers effimeras. A feuer effimere is engendred of vapours and smudge fumes kept and reteined after the after noone slepe, the whiche abstepnyng from slepe is wonte to consume. Galen sayth, that these feuers effimeras come throught fayntnesse, Dron-

The cause
of heed
ache.

The diuer
sitye of fe
uers.

A feuer effi
meras is a
dayly feuer.

Gal. de arte
curatiua ad
Glauc. i.

C kennes.

THE REGIMENT

Gal. de arte
curatiua ad
Glauc. i.

kennes, angre, furiousnes, inward sozowe, and other wehement cares of the mynde: and the feuers that come by inflammation of the pꝛeuep membzes, are of the same kynde. These feuers be soone cured, as by baynyng and customable diete. The putrified feuer is engendꝛed of the humidites in man vndigested, and augmented by the after none slepe. Galen sayth, that feuers engendꝛed of coꝛruption of humours are called putrified feuers. The. ii. incōuenience, that is to be slowe in operation and mocions, chanceth by reason that by the after noone slepe, the humidities, and fumes in man are reteyned aboute the muskyls, beynes, and ioyntes, and eke causeth the sozsayd membzes to be astonied and a slepe, and therfoze the bodye after dynet is slowe and heuy in operations. The thyꝛde inconuenience (that is the heed ache) commeth, as is before declared in the. ii. inconuenience: that is to saye, by the humidities and vapours reteyned in the bodye thꝛoughe slepe and reste, whiche by suche meanes are troubled and moued towarde the bꝛayne, and so cause the heed ache. The. iiii. inconuenience, that is the catarā, signifieng all maner of reumes, chanceth to man and greatly greueth hym, thoꝛoughe vapours and fumes, whiche are wont to be dissolued and cōsumed by watche, and by reason of slepe they dꝛawe to the inwarde partles of man, and fume vpwarde towarde the bꝛayne: whiche fumes ingrossed by colde

colde, retourne to the lowe partes caterrifans of mans body. Auicen allegeth many other inconueniences and diseases engendred of the after noone slepe. The fyrste disease is the gout and palsey, the whiche greue vs, by reason that the humidites, that are wont to be dyled by and consumed by the heate of the sonne and by watche, do remayne styll in the bodye. The seconde is, the couloz, and corruption of the face, throughe the watrishe humidites, lyke vnto mans vyne myngled with the bloudde, which watrishe humidites are wont to be wasted and consumed by watche, and by reason of slepyng they ascende with the blood towarde the bryne and the face, and so they cause the face to swelle and to waxe pale. The thyrde inconuenience is, that after none slepe ingendzeth the splene, & that by the keepyng in of the grosse melancoly humors by the day rest. For as watch with the heate of the day (whiche doth open) gyueth mouynge and way to melancoly humors by the straye cundites of the body: so the day slepe letteth and distroyeth the passages and propre wayes of them: and specially it distroyeth and stoppeth the cūdites that come from the splene to the mouth of the stomake, that are ordeyned to prouoke mans appetite, by whiche cūdites al melancoly superfluites are wont cōmonly to be clarified. The. iiii. hurte is, that the after noone slepe mollyfieth the veynes, bycause that the humidites, the whiche are

C.ii. wont

Aui. dist.
xiii. lib. i.
doc. ii. ca.
ix.

wonte to be dissolued by the day watche, can not be restozed, whiche so remaynyng in mans body doo dy by the veines. The. v. incōueniēce is, that man by reason of rest or slepe, loseth his appetite, for lacke of resolution of the humours: whiche resolution is chiefe and principall cause of the appetite. An other reason is, that the replenysing and fylling of the stomake with fumes and humidites, mollifieth and shutteth the mouth therof. The. vi. inconuenience that after noone slepe dothe engendze, is impostumes, by meanes of humidites ēcreased by the day slepe, the whiche drawe to one membze or other, & soo cause it to swelle. Auicen sayth, that belydes all these foresayde, there be two other speciall causes that proue the after none slepe to be hurtful. The firste is, that the daye rest is soone corrupted, bicause the heate of the day draweth the corporal heate to the exterior parties of man: but the nyght rest doth clene cōtrarie: for it draweth the corporal heate of man towarde the inwarde parties. Of the which two motions there is engendzed a violent motion, that disturbethe nature. And therfore they that wyl slepe and reſte them by day, are counsayled to slepe in darke places and in shadowe. The. ii. cause is that the day reſte maketh a man vnlustye, drousy, and as halfe a ferde, and that by the changing of nature frome his olde custome, that is from digestion of his meate: yet not withstandynge that
the

the after noone rest or slepe is generally dispresed, & the night rest greatly comended & pseyed, yet the slepe that is taken in the moynynge. iiii. houres befoze the sonne rysynge, and. iiii. houres after the sonne is rysen, is not to be dispresed: As Hippocrates sayth in his. ii. boke of pronost. Slepe conuenient and naturall taken by nyght or by day, is allowable, and contrary is hurtful: but the moynynge slepe of all the day is lest worthy dispresse. And all be hit the day slepe and at after none are forbidden by olde fathers and doctors, yet for all that, now adayes slepe taken in the day tyme is not greatly to be blamed, specially as Bartrutius sayth, if these. v. condicions therin be diligently obserued. The fyrst is, if it be customably vsed. The. ii. is that it be nat taken immediately after dyner. The. iii. is, that one slepe nat with his heed lieng lowe. The. iiii. is, nat to slepe to longe. The. v. nat to be waked sodeinly & ferfully, but with good moderation.

Quatuor ex uento ueniunt in uentre retento.

Spasmus, hidrops, colica, uertigo, quatuor ista.

Here are declared. iiii. incoueniēces or diseases that come by the long holding of wind in mans bodye. The fyrste is called the crampe. The ventosites of the body, rounne oft amonge the iointes and veines, & fylleth them with wynde. Of the whiche fyllynge cometh retraction and wyynkelyng together of þe eyenes. And Auicen sayth, that the crampe is a disease that lyeth in
C. iii. the

Au. dist. ii.

the heyne, by the whiche the membres of man
 moue and extende them selue. This crampe is
 diuers, one is caused by replemishynge, wher-
 by the membre is made shorte and greatte, and
 wyркelynge to gether lyke lether, or a harpe
 strynge, throughe the matter replemishynge the
 mēbres. This maner of crāpe cometh sodapnly.
 There is a nother kynde of the crampe moche
 lyke a taboret, whiche inforceth the membre af-
 ter his lengthe and largenes to cromptull to ge-
 ther lyke parchement caste in the fire. This ma-
 ner of crampe cometh slowly. The second incon-
 uenience is called the dropsy, a materiall disease
 engēdred of a very colde matter, whiche entreth
 and enflateth the membres or places of a mans
 body, in whiche is the regumēt, that is the dige-
 stion of meates and humors, as in the stomake,
 the lyuer, and the voide places about the bealy.
 For dropsy neuer engendzeth, but whan the ly-
 uer is corrupte by reason of the bloudd. There
 be.iii. species of dropsy, Spolacca, ascides, and
 tympanites: and of the tympany this. ii. incon-
 ueniencies are vnderstād. A tympany (as sayth
 maister Bartruce) is engendred of an ylle com-
 plexion, by coldnes of the stomake and lyuer,
 whiche wpll not suffre mans drynke or meate to
 be conuerted in to good humours, but tourneth
 them in to ventosities, which if they be auoided
 by belchynge, by swette, or other wyse, they wpll
 stoppe the wayes of voydance. Also these vento-
 sites

sites gether together betwene the places of the
 bealy called mirac, and siphar, and there they
 ingendze the dropsie. The. iii. inconuenience is
 called the colyke, a perillous and a paynefull
 disease, it is engendzed in a gutte named colon.
 Lyke as the disease called ilica, is engendzed in
 one of the guttes called ylion. And these. ii. disea-
 ses are ingendzed by vntosites closed in the gut-
 tes. The. iiii. incōueniēce and disease is the heed
 ache called vertigo, the which maketh a man to
 mene that the worlde turneth: the ventosities
 which drawe to the brypne, and mixe them with
 the lyfely spirites, cause the sayde disease called
 vertigo, which as the name declareth, is a tur-
 nyng or a swimmyng in the heed: and as Galen
 saythe, they that haue the sayde infirmitie, are
 soone astounded, and with a lytell tournynge a-
 bout they fal downe. And Aulcen reherseth these
 inconueniēces with other, and he sayth, that
 ventosites kept longe, cause and ingēdze the co-
 lyke, by reason they ascend and gether to gether
 febllyshynge the guttes. And somtyme they en-
 gēdze y dropsy, a somtyme darkenes of syghte,
 and somtyme the megryme, and somtyme the
 fallynge yuel, and somtyme it runneth vnto the
 ioyntes, and causeth the crampe.

Gal. de los-
 cis aff. ca.
 viii.

Aui. distin.
 xvi.

Ex magna cena stomacho fit maxima pena,
 Vt sit nocte lenis, sit tibi cena breuis.

Here we be taught to make a lyght souper. For
 to moche meate letteth mans naturall rest, and
 causeth

causeth anguyſhe and gnawynge in the bealye,
 and causeth the face to bzeake out: and maketh
 one to haue a heuye heed in the mornynge, and
 an vnſauery mouth. Here this queſtion cometh
 well to purpoſe: Whether a man ſhoulde eate
 moze at dyner oꝝ at ſupper: Foꝝ diſtinction here
 of, it is to be noted: that after the quantite of þ
 bodye moze oꝝ leſſe, meate is conuenient at ſou-
 per oꝝ at dyner. Foꝝ eyther the bodyes be holle
 and ſounde, oꝝ els ſicke. If they be ſicke, eyther
 they inclpne to materiall ſickenes, oꝝ to vnnat-
 teriall: If the ſickenes be not cauſed thozoughe
 ſome humour, one may eate the moze at ſupper,
 bycauſe in ſuche ſyckenelles, nature onely ende-
 uereth to digeſte the meate. If the ſyckenes be
 matteriall, one may eate the moze at dyner, as
 it is declared in the. iiii. treatiſe in the .v. chap.
 of the curation of falling ſyckenes on this wiſe:
 He that can not be ſuffiſed with one meale in a
 daye, becauſe he is other wyſe accuſtomed, he
 muſte deuyde his meate in to thze parties, and
 eate. ii. partis at diner, and the other parte after
 tēperate exerciſe at ſupper. The reaſon herof is
 this, at ſuche ſeaſon the feble nature hath helpe
 by the natural heate of the ſonne to digeſte, and
 the ſupfluities, therby are moze reſolued, wher-
 foze the refection ſhulde be larger at diner than
 at ſouper. And moze ouer bycauſe the heate of
 the day, whiche cauſeth digeſtiō, ioyneſh with
 the naturall heate of mānes body, there are by
 Daye

day. ii. sondry heates to helpe the digestion: but it is not so in the nyght. Lyke wyse nature endeuereth her by night to digest the superfluities. And therfore she shuld not be hyndred with the digestynge of to moche meate. And thoughe it be so, that the naturall heate of man is in many thynges fortified in the nyght, as by retraction of the spirites & reduction of slepe: yet that selfe heate can not digeste. ii. dyuers thynges, as the meate, & the supfluities. Than it foloweth, that suche folke shuld eate lesse at souper than at dinner. If the bodyes of suche folke seme hole, oz elles if they be very hole, stronge and without any sensibillite of supfluites, auoydynge all through theyr vigour and strengthe, as myghty byggen men: suche maye eate more at souper. For the nature of these bodyes labour onely by nyght to digest the meate receyued: and not to rype the superfluites, for in a maner they haue none. Also they labour only to fortifie theyr bodies, whiche wareth more stronger by nyghte than by daye: bicause the bloud and corporall spirites be engendred by nyght in a more quantitie, and better deuided throughe out the bodye. If the bodies be not greatly disposed to helthe, as is reherfed, but are disposed to be lyghtly sicke: Than whether they trauayle and labour sore continually with theyr armes and handes oz not, hit is beste they eate more at dyner than at souper. For meate is not onely taken to noyshe & restore the bodyes

D

but

THE REGIMENT

but also to make moyste, and to ouerspꝛynkylle
and water the membꝛes, that through greate la-
bour and trauayle they ware not dꝛye, and lyke
wyse to withstonde the dissolution of naturall
heate. Noꝛ suche trauayle and labour lettethe
nat theyꝝ true digestion. Foꝛ we se by experience,
that they eate twyse oꝛ thise in a daye with good
appetite, and good digestion. If the bodyes be
not apte noꝛ disposed to labour continuallye, as
the bodies afoꝛe reherfed, hit may chaunce two
wayes: foꝛ eyther they labour verye soꝛe, but
nat continually, oꝛ elles they labour febley, wher-
by supfluites encrease. They þ̄ trauayle moche,
as in ridyng oꝛ goynge about theyꝝ worldly bu-
synes, shuld eate moꝛe at soupper than at dꝛner:
bicause the vnaccustomed great trauayle wolde
not suffre the meate taken at dꝛner to digest, but
doth coꝛrupt it. yea & further through superflu-
ous motion the natural hete is dissolued & spꝛed
in euery mēbꝛe of the body, whiche in the nyght
draueth to the mwarde partis of the bodye, & is
the pꝛincipall cause of good digestion. And ther-
foꝛe a good & a large supper is moꝛe expediēt foꝛ
them thā a large dꝛner. Also the same persones
were not bꝛought vp befoꝛe this season in suche
greate trauayle: & therfoꝛe theyꝝ bodyes are full
of humidities: which lyttell meate at dꝛner may
resiste the resolutions caused by great motions
and trauayle. But in case they trauayle lyttell
and easely by the waye, to eate moꝛe at dꝛner
than

than at soupper is best : as it is declared in sicke
 bodyes, for they most commonly are feble bothe of
 complection and of digestion, and the heate and
 lyght of the sonne dothe comforte theyr naturall
 heate and spirites. Also the reason hereof is this,
 the corporall cundites and passages by daye are
 open: wherfore the superfluites of the bodye are
 sooner expulled by daye than by nyght. Farther
 they ought to eate but lytell meate by nyght, for
 than nature is greatly occupied to digeste rawe
 humours, the which slepe must digest and bring
 to good point. And though the digestiō to digest
 and great repletions of meates, and the super-
 fluous humours be holpe by the nyghte: yet ne-
 uer the lesse, the strengthinge therof is not suf-
 ficient to digeste great repletions of meates, and
 also superfluous humours. And witteth well
 that custome in eatinge moche or lytell at dyner
 or souper, ought to be regarded and kepte. For
 custome is good and necessary bothe for helth of
 the body, and to cure sickenes: as Galen sayth,
 For sodayne change of custome is very hurtful;
 and specially for old folkes. For nature can not
 beare nor yet suffre sodayne mutation. But as
 Galen sayth the alteration that is done by lytell
 and lyttell is sure enough. And thus it is wel-
 l proued, that we ought to eate more at dimer than
 at souper: and that bicause sickeneses are most
 commonly materialles. yet for all that, if a man
 coulde be contented with one repast in a daye, it
 D. ii. were

Galen li. ii.
 de morbis
 curandis.

Gal. in sech
 do aphor.
 Hippocra.

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were better to take it at soupper thā at dyner, so that he be not diseased in the eyes, or in þe bʒayne: for than it were better to take it at dyner, than at soupper. For the repletion of the soupper, hurteth soze the bʒayne and the eyes. And witteth well, that not onely the repletion of the soupper hurteth the stomake, but also all maner of other repletions. For they ingēdʒe opilations, feuers, putrifiactiōs, the lepre, & vndigested humours. And Auicen sayth, that all maner of repletions hurte the stomake, noʒ the greate eater by repletion augmenteth not his bodye, for he digesteth not his meate: but he that eateth moderately, hath alwayes some appetite, and increaseth his bodye, for he digesteth well his meate. Therfore we ought to take good hede, we hurt not our stomake by ouer moch repletion, noʒ that we make not our selfe pourcy and the pulse to beate moze vehemently. In lyke maner repletion that ingēdʒeth lothyng of meate, ought principally to be eschewed, but specially whā it cometh of yll meates. For if it come by ylle meates, it ingendʒeth payne in the ioyntes, in the raynes, in the lyuer, and the gowte, and generally all other fleumatyke diseases. And if it come by cleane meates: it ingendʒeth sharpe feuers & hotte impostumes. It foloweth than, that this repletion muste be eschewed aboue all other thynges. For as Galen sayth, ouer moche repletion pretendeth stranglyng of sodayne dethe. Secondly we must take hede

Aui. dist. 3.
li. iii. ca. de
his quæ no
cent stoma
cho.

Galen in. i.
apho. hip.

hede, we ouersyllenot our stomakes and vtterly distroie our appetite, but we muste kepe some appetite: and in especiall they that haue a stronge and a good appetite. Some ther be that haue a feble appetite, and these ought to eate moze than they? appetite requy?eth.

*¶ Tu nunq̄ comedas, stomachum nisi noueris ante
Purgatum uacuumq; cibo, quem sumpleris ante,
Ex desiderio poteris cognoscere certo,
Hæc tria sunt signa subtilis in ore dieta.*

Here are certeyne cōmandementes, the whiche he that desy?eth his helth, muste of necessitie obserue and kepe moze dully than eate o? d?ynke. The fyrst is, he shulde eate no maner of meates without his stomake be net, and purged of all yl humours, by vomit o? other conuenient wayes. For if a man receyue meate in to his stomake, in the which are corrupte humours, they wyll mingle them selfe together, and cause the meate newly eaten to corrupte. The seconde is, to eate no moze tyll the fyrste meate that is eaten be digested and auoyded out of the stomake. For there is nothynge moze hurtefull to mans body, than to receyue meate vpon meate, that is but onely begunne to be digested. For the meate last taken shall let the digestiō of that that was fyrst eaten, and the digestion of the meate fyrst taken, shall be first synysshed, whiche departeth to the lyuer by the veines called meseraikes, and therewith carrieth the meate laste taken not yet well digested.

D. iii.

wherof

THE REGIMENT

wherof rawe humours and vndigested be multiplied in mans bodye. Farther in the texte are put. ii. tokens, to knowe whan the stomake is voyde of the meate befoze eaten. The fyrste is verye hunger. And for a knowlege hereof, witnesseth well that there is. ii. maner of hungers, verye hunger, and fayned hunger. Verye hunger is discriued by Galen in this wise. Verye hunger (sayth he) is whanne a man nedeth meate: But feined hūger is an appetite to haue meate, thoughe the bodye haue no nede therof. And as verye hunger cometh by contraction and corruption of the veynes pcedyng from the mouth of the stomake, by sugillation of the membrs nedynge meate: so in lyke wyse feyned hunger is wont to be caused of them that constrayne, that they shulde prouoke the mouth of the stomake, the membrs hauynge no nede of foode, as by colde thynges harde or sharpe. And of this signe and seconde precepte precedent, Auicenn saythe: No man ought to eate but after he hath a luste: Nor he shulde not tarpe longe therein whan luste pricketh, oneles it be a feined luste, as the lust of dronkerdes, or suche whose stomakes aborrethe meate: For to endure hūger longe doth fylle the stomake ful of putrified and corrupte humours. And after in the same chap. he saythe, that who so euer loue theyr helthe, shulde neuer eate tyll they haue a sure luste, nor tyll theyr stomake and vppmost entrayles be voyded of the fyrste foode that

Galen in
apho. hūp.

Aul. lib. i.
doc. ii. cap.
de co q. 8c.

that they toke. For the daungeroust thyng that may chance a mans bodye, is to receyue meate bypō vndigested meate. The seconde thyng that signifieth true luste or very hunger, is sklender diete pcedent: that is small sustinaunce before taken, for whan hunger foloweth therbypon, it is very true hūger. Farthermoze ye shall vnderstande, that to eate moche and of sondrye meates mengled togyther at one repaste or refection, is worste of all, as fleshe and fysh, chekens and porke, and after to prolonge the tyme in eatyng. For the fyyste meate begynneth now to digeste, whan the other meates are serued into the table: and so the partis of the meate be vnlyke in digestion: So that the fyyste taken are digested, er the last that is eate come to the myddes of theyr digestyng: And this causeth that some parties corrupt other some. And of this thyng Auicenn warneth sayenge: There is nothyng more dangerous thā to myngle diuers meates & sustinances togyther, and after to prolonge the tyme in eatyng. For whan the laste meate is receyued, the fyyste is wel nere digested. Therfore the sayd meates in diuers of theyr parties (as touchyng digestion) be not lyke. But yet witteth well, that prolongyng of tyme in eatyng moderately (as an houre space) to chawe and swalowe our meat well, is aloweable, and helpeth moche to the conseruation of helth. For good chawpyng and swallowyng downe is as halfe a digestion: And yll chawpyng

The knowlege of true lust or very hunger.

Auicē. ill. l.
doc. ii cap.
de eo, &c.

THE REGIMENT

chawinge doth either let digestiō ozels doth gretly hyndre it. But prolongyng of tyme in eating, with talkyng and tellyng of tales. ii. oz. iii. houres, is right hurtfulle, and therof are ingendred the discaies befoze reherfed.

¶ *Perfica, poma, pira, lac, caseus, & caro salsa,
Et caro ceruina, leporina, caprina, bouina,
Hec melancolica sunt, infirmis inimica.*

Gal. ii. aliz
mēt. ca. ix.

Here are declared. x. maner of meates oz foodes that ingendre melācoly, & are vnholosome for sicke folkes. Of the whiche the fyrste is eatyng of peches: Wherof Galen sayth, the ieuice of peches, and theyr materiall substance is soone corrupted and vtterly yll. Wherfoze they ought nat as some say, to be eaten after other meates. For they swimme aboue, and soone corrupte. But this oughte to be mynded, whiche is a cōmune thyng, that all that is moyste, syllyperye, and lyghtly goth vnder, shulde be eaten fyrste, and so shulde peches, which swiftly go to the bottum of the stomake, & make waye for the meates that come after. But whan they be eaten laste, they both corrupte them selfe & also the other meates. And thus it appereth, that this sayeng ought to be vnderstonde of peaches eaten after other meates. For whan they be eaten befoze meate, they be good for the stomake, and they mollifye the bealy, and prouoke the appetite, as Auicē sayth: Rype peaches be good for the stomake, and cause the one to haue an appetite to meate. And farther

Aui. ii. ca.
ca de per
ficis.

ther he sayth: They ought not to be eaten after
 other meate, for thā they corrupt, but they muste
 be eaten befoze. Alike wyse Serapio, in the chap-
 ter of peches, by auctorite of Dioscorides sayth:
 Rype peches are good for the stomake, and they
 mollyfye the bealpe. But whan they be not rype,
 they make a man costive: and whā they be dye,
 they bynde sozer. And a decoction made of dye
 peches and so dronken, doth let the flowynge of
 humdities to the stomake and bealpe. And the
 poudre of peches caste vpon the place where one
 bledeth, stauncheth the bledynge. And all though
 peches haue these medicinable vtues aforesayd,
 yet bycause they engendze putrified humours,
 they be hurtfull to sicke folkes, & specially when
 they be not taken dewy. Peches be colde in the
 firste degre, & moiste in the seconde. Dioscorides
 saythe, that rype peches bene holsome bothe for
 the stomake and bealpe. The second thyng is
 peres, or eatynge of peres. The cause is, for pea-
 res, and generallye all maner of newe and rawe
 frute, fylle the bludde with water, that boylethe
 vp in the bodye: And soo prepareth and causeth
 the bloud to putrify, and by consequens is hurt-
 full for sycke folkes. Peres, as Auicen sayth, en-
 gendze the colike. But yet peares aboue al frute
 make folke fatte. And therfoze hogges fed with
 peres, are made fatter thā with any other frute.
 And bycause peres engendze ventosities, and so
 cause the colyke: therfoze they be vsed to be ea-

To stanche
 blouds.

Di. li. l. de
 medi. mat.

Eatynge of
 peares.

Aui. ii. ca.
 ca. de py-
 ris.

E ten

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ten with suche frute that bzeake oꝝ autoide vento-
sities, oꝝ elles to withstande the yll operation of
these fruites, Drynke after theym, a draughte of
olde wyne of good sauour. And the sweter sauoz
that peres haue, and the moze dulce, the better
they be. And also sod pearcs be better thā rawe,
and they may be sodde with anys sede, fenel sede
and suger. Dioscorides sayth, that it is hurteful
to eate pearcs fastynge. Plinius sayth, it is an
heuy meate of al pearcs, though they be in helth
that eate theym. The thyꝛde thyng is, eatynge
of apples, of whiche, as Auicen sayth, to eate of-
ten and moche, causeth ache of the sinowes.
And also apples haue an yll properte, foꝝ they en-
gendre ventosities in the second digestion. wher-
foze they be vnholsom foꝝ sicke folkes. And also
foꝝ lyke cause, as it is befoze reherfed of pearcs.
And these sayenges touchynge the vnholsome-
nes of pearcs and apples, ought especially to be
vnderstande whan they be rawe, and not whan
they be sodde oꝝ rosted. And not onely these fru-
tes shulde be eschewed of them that be sicke, but
also al other fruites that fyll the bloud with boy-
lynge water, as newe frute, of whiche the ieuice
boyleth in a mannes bodye, as it were muste oꝝ
newe wyne. Foꝝ ye may se by experieꝛce, that the
ieuice of newe gethered frute boyleth, whan it is
put in a vessell, by reason of the heate of the son,
that remayneth in them after theyꝛ rypynge.

These newe fruites, thꝛoughe boylunge of theyꝛ
ieuice,

Dio. li. i. de
med. nat.
Plin. in de
nat. hist. li.
xii. ca. vii.

Auic. li. can.
cap. primo.

leuce, cause the bloud to putrifie, al though they
 conforzte a mannes bodye with theyr moysture,
 whan they be eaten. And for this cause moſte ſpe-
 cially A uicen forbyddeth them eatyng of fruite,
 that haue the ague. For he ſayth that all fruites
 hurte them that haue the ague, throughe theyr
 boptynge and corruptyng in the ſtomake. The
 iiii. thyng is, eatyng of mylke: the cauſe why
 eatyng of mylke is not good, is bycauſe it is
 lyghtly corrupted, and tournethe vnto fume or
 ſharpenes in the ſtomake, as in theyr ſtomakes
 ſpeciallpe, that are diſeaſed with putrified fe-
 uers: and therfore they that haue a putrified
 feuer, are forbydden eatyng of mylke. And as
 Hippocrates ſaith, it is hurtfull for them to eate
 mylke, that haue the heed ache, for them whoſe
 guttes ſuſpenſed, do rumble, and for them that
 be very thyrſty. yet not withſtandynge in ſome
 diſeaſes Hippocrates ſayth, mylke is agreable:
 as for them that haue the tiſike, the feuer ctike,
 and for them that be in a conſumption. And alſo
 hereafter ſolowynge ſome thyng moze ſhall be
 ſaid whā we come to Lac ethicis. &c. And although
 mylke in the forſayde diſeaſes is blamed, yet in
 them that be holle it is allowable, and that if it
 be well digeſted in the ſtomacke and lyuer. And
 Galen ſayth, that mylke well ſodde, dothe both
 northe and ingendze good humours. Alſo milke
 by reaſon that it is watryſhe, it waſſhethe the
 entrayles, and by reaſon it is buttry, it munde-
 C.ii. fyeth,

Ant. di. iiii.
 cap. de vni-
 uerſali cu-
 ra.

Hip. apho.
 Lac dare
 caput dolē-
 tibus. ne.

Ga. in aph.
 hip. lib. v.

THE REGIMENT

fieth, and striueth agaynst venomous humours, and moysteth the meembres, and alleuiateth the grefes of the breste, and it dothe nutrigate the shotynge oz prickynge of the longes, guttes, rai- nes, entrayles, and the bladder, and it is good agaynste prickynge humours in the entrayles. Farther moze mylke is good for temperate bo- dyes, whose stomake is clenc from coleryke and fleugmatyke humours. For vnto suche folkes mylke well digested is great nourishynge, it en- gendzeth good bloudde, it nourisheth the body, and conuenientlye moysteth and maketh the fayre the exterior parties, as Isaac sayth, in the vni- uersall dyetes. And there also he sayth by aucto- ritie of Ruffus, that they that wyl drynke milke muste drynke it fastynge, and it must be drynke hotte from the cowe: and to eate nothynge tyll that be digested, nor one shulde not than labour nor sterre about moch. yet seldome oz at no tyme one shulde forbere walkynge, but than one must walke an easy pace, tyll he perceyue it be descen- ded to the bottum of the stomake. But mylke is vnholosome for these bodyes that be distempe- red. For in hotte bodyes it is soone turned in to colerike fumosite. In suche as be colde, it tour- neth to sharpenes and putrification. Also mylke is vnholosome for an vnclene stomake, for therin it corruptethe. Galen saythe, that he knewe a man, that of the dayly vse of mylke, had a stone bredde in the rapnes of his backe. And a nother
that

Gal. de sa-
nitate tuen
Ba li. v.

that losse all his tethe. And some he knewe that
bled to eate mylke continually without hurte:
yea to some it was moche holsome, as to an hus-
bande man that lyued aboue a. C. yere, and his
most foode was mylke: and a nother y thought
to do like wyse, founde it alway hurtfull to hym.

Touchynge the choyce of mylke, it is to be no-
ted, that meane mylke is to be chosen for nourish-
ment, and not thynne mylke, as mylke of a ca-
mell, or of an asse, nor the moste fatte and grosse
is not to be chosen, as mylke of kyne and shepe,
wherfore gottes mylke shulde be chosen. For it
is not so watryshe as camels mylke, the whi-
che is not apte to nouryshe, by reason of humi-
ditie, and it maketh a man to laske: Nor it is
not so fatte, nor so grosse, nor so full of cruddes
and butter, as cowe mylke, and shepes mylke is:
whiche by reason of theyr fatnes, stoppe the vei-
nes, and engendze ventosities, and is moze har-
der of digestion than is requisite in y governace
of helth. Therfore mylke of a goote, not to nere
kiddynge tyme, nor to far from it, and that goth
in a good pasture, and whan pastures be at the
best, shulde be chosen. The pastures as Galene
saythe, where the beastes goo, helpe moche the
goodnes of the mylke. The. v. thyng is eatynge
of chese: and it may be vnderstande of all sortes
of chese, but specially of olde chese. The reason
is, bycause newe chese is colde, moyste, and of
grosse substance, and harde of digestion: and en-

Choyce of
mylke.

Gal. de Sa-
nitate tuen
da. lib. v.

Eatynge of
chese.

E. iii. gendzeth

THE REGIMENT

what chese
is beste.

Salte mete.
Gal. de lo-
cis affect.
lib.iii.

Ant. iii. doc.
li. cap. xv.

gendzeth opilations and the stone, and helpeth
oz conserueth mans helthe (by way of nourishe-
ment) but very lyttell oz nothynge. And olde
chese is hotte and drye, by reason of the salt ther-
in, it causeth digestion, but yet of it selfe it is
harde of digestion, and of small nourishment,
and hurteth the stomake, and dryeth ouer soze,
and agreeth woꝛse than newe chese. But chese
betwene boothe, neyther newe noꝛ olde, not to
toughe, noꝛ to byttell, to harde noꝛ to softe: to
swete noꝛ to sowꝛe, not to salte, noꝛ to full of eies,
of good tallege, and of good sauour whan it is
cutte, whiche tarieth not longe in the stomake,
made conueniently of good mylke, sufficientely
only, is good and shuld be chosen afoze al other,
wherof after meate we shulde eate a lyttell quan-
tite, foꝛ moche in quantite, in waye of nourishe-
ment is vniuersally yll, & hurteth the stomake,
and wyll not digest, and ingendzeth opilations,
the stoone in the raynes, grosse humours in the
bodye, and ventosites. Therfoze that chese is
onely good, that cometh out of a nygardes han-
des. The. vi. thyng is salte meate, dyled with
salte oz smoke, and of what kynde of beaste so e-
uer it be, it engendzeth grosse bloudde and me-
lancoly, and so per consequens, it is unholsome
foꝛ sycke folkes: noꝛ it is not holsome foꝛ them
that be hole. Foꝛ as Auicen saythe, salte fleshe
nourisheth but lyttell, and it is grosse, and en-
gendzeth yll bloud: The. vii. thyng is hartes
fleshe,

fleshe, whiche lyke wyse engendreth melancolye
 bloudd, as witnesseth Rasys Allaman. iii. cap.
 De animalibus syluestribus et domesticis. The. viii.
 thynge is, hare fleshe, whiche lyke wyse engen-
 dreth melancoly bloudd, as Rasys saythe in the
 place afore allegated: This fleshe engendreth
 moze melancoly than any other, as Galen sayth.
 And of this Isaac in dietis vniuersalibus saith,
 that hare fleshe shulde not be eaten as meate,
 but onely vsed in medicines. And witteth well,
 that hare fleshe, and hartes fleshe, whan they
 be olde, ought vtterly to be eschewed: yet neuer
 the lesse they may be eaten, and they be beste be-
 fore calyunge tyme, that theyr dyynesse maye be
 tempered with the age: And yet they oughte to
 be eschewed excepte they be fatte. For theyr dy-
 nes is tempered with theyr fatnes. The. ix. is,
 gottes fleshe. The. x. is, ore fleshe. For these be
 melancolye fleshes. For Isaac in die. vniuers.
 sayth: Gottes fleshe and ore fleshe be worste,
 hardest and slowest of digestyon, and whan they
 be digested, they engendre grosse bloud and me-
 lancoly. And Auicenn in his. ii. canon of gottes
 fleshe, sayth: Gottes fleshe is not very good,
 and parchance the humour is very pl. And lyke
 wyse ye shall vnderstande, of gottes fleshe and
 cowes fleshe, the whiche are worse than the fore-
 sayde fleshes gottes and ore fleshe. For of them
 Auicenn sayth: Cowe fleshe, hartes fleshe, wyld
 gottes fleshe, and grete foules engendreth the
 feuers

Hartes
fleshe.

Haare
fleshe.

Gal de lo-
cis affectus
libro. iij.

Gottes
fleshe.
Ore fleshe.

Aui. ii. cā.
capitu. de
carne.

THE REGIMENT

choyse of
fleshe.

feuers quartans . And yet farther he saythe , of
cowe fleshe , that cowe fleshe nourishethe moche,
and engendzeth grosse melancolpe , and melan-
colp diseases . And he saythe farther , that cowe
fleshe engendzeth lepre . And of gootes fleshe he
sayth , that it is absolutely yll . And for as moche
as it is tolouched in the texte , what fleshes shulde
be eschewed , specially of .iiii. footed bestes , me
semeth it were conuenient , to shewe , what fleshe
of .iiii. footed bestes are to be chosen . And in the
choyce of fleshes the physyrians agree not . For
Galen and certayne other say , that porke is best .
Some other , as Auicen , Rasis , and Auerroys
say , that kyddes fleshe is best . yet notwithstan-
dyng Auerroys in the .v. coll. blameth Auicen ,
bycause he sayth porke was beste , yet he sayde it
not as though he helde therewith , but after the
chrysten opiniō . Some other pzeise beale aboue
al other . A man may know the best fleshe of .iiii.
foted bestes , & the goodnes therof many maner
of wayes . fyrste by great nouryshynge , whiche
thyng betokeneth harde digestion , and by the
lykenes of mans fleshe : and this wyse porke is
better than any other fleshe , fyrste for the likenes
vnto mans fleshe , as witnesseth Galen , in . a-
limentof , where he saythe : That porke is lyke
mans fleshe , may be knowe by that , that manye
haue eaten mas fleshe in stede of porke , & coude
not perceyue neyther by the sauour , nor by the
taste , but that it had ben porke . And Auicē sayth :

Wit. ff. can.
ca. de sang.

Mans

Mans bloudde and hogges bloudde be lyke in
 euery thyng, so that there haue bene, that haue
 solde mans fleshe in stede of porke, whiche thing
 was not spyed tyll a mans fyrger was fonde a-
 monge the fleshe. Auerrois writeth the same. Auerrois
v. coll. ca.
de carne.
 Secondelye, Porke nourysethe greatlye. For
 Galen sayth. iiii. alimentor, that porke aboue o-
 ther fleshe nouryseth moost, wherof those that
 be called Athlete haue best experience. And after
 in the same boke he sayth: One can eate no fleshe
 that nouryseth more than porke. Thyrdly porke
 engendzeth a stedfast & a stronge nouryement,
 that respysethe resolution. This is Galens oppi-
 nyon in the places afoze rehersed, where he pre-
 ferreth porke aboue all other fleshe: and in his
 viii. boke de ingenio, he sayth, porke of all fleshe
 is moost laudable, so that it be wylde broughte
 vp on montaynes: and nexte vnto porke is kydde
 fleshe. And lyke wylde in. v. tera. he saythe, Of
 all fleshe of. iiii. foted beastes porke is mooste lau-
 dable, whiche is temperate in heate & moysture:
 and engendzeth better bloudde than anye other
 fleshe: so that it be of yonge swyne, that is of
 a yere or. ii. olde, whether it be wylde or tame:
 nor yonge suckers are not so good: for theyr fleshe
 is mooste moyste. And of a more lykelyhod wylde
 porke, broughte vp in the woodes is better than
 tame, broughte vp at home. For tame porke is
 more clammie than it ought to be. And of wylde
 hogges fleshe or boore, Auicen sayth: Christen
 men Ant. ii. ca.
ca. de car-
ne.

THE REGIMENT

The beste
hog fleshe.

Almen. ca.
de virtute
carnum.

Auicē. lib. i.
capit. de res-
sim. et q
comeditur.

Alfio. lib.
Alman. ca.
de animali-
bus et de
domest.

men and they folowers say, that the beste wyldo
fleshe that is, is of wyld swyne. For besides that
that it is moze lyghte thanne the same swynes
fleshe, so it is of moze strengthe, and moch moze
nouryshynge, and moze sooner digesteth: and in
wynter there can be no better fleshe. So than it
foloweth, that hogges fleshe is ryght good and
holsome for theyr bodyes that be ponge, hole,
strōge, occupied in labour, & not disposed to opi-
lations: and for them that desyre to be fatte: for
suche haue nede of moche nouryshement: and
harde of digestyon. And therfore Rasys saythe:
Grosse fleshe is couenable for them that labour
moche: but cleene fleshe is beste for them that do
contrarye wyse. Auicen wyll the same, sayenge:
They that labour moche, maye better awaye
with grosse meates, than other. The choyce of
good fleshe standeth in. iii. thynges, in tempe-
rance of complection, in lyghtnes of digestion,
and in gendryng of good bloudde, that is to say,
the better fleshe is of temperate complectiō, easi-
of digestyon, and tēperate in engendryng bloud,
betwene hotte and colde, skuldernes and grosse-
nes. And for this cause kidde fleshe is better and
moze laudable than any other fleshe, after the
mynde of Rasys, Auicen, and Auerrors. For
Rasys saythe: Kydde fleshe is temperate, with-
out any yll mixtion: the whiche though it engen-
drieth temperate bloud, yet it is not conuenient
for labozers: but yet for all that there is none o-
ther

ther fleſhe ſhulde be preferred afore it. It is not ſo weake, that a mans ſtrength is diminished thereby: nor the nouryſhyng therof is not ſo moche groſſe, that repletion ſhulde come of it, or groſſe bloud be engendred. The bloud alſo that is engendred therof, is betwene ſubtyle and groſſe, hotte and colde. Nor this fleſhe is not mete for great laborers, but for temperate yonge folkes, the whiche uſe meane exerciſe. For this fleſhe engendreth bloud, that by myghtye exerciſe or labour is ſoone reſolved, but not with meane travaile. And Galen ſayth, that kidde fleſhe is not unholſome for an olde man. And touchyng the intention, as kydde fleſhe is better than any other houſholde fleſhe, ſo gootes fleſhe is better than any other, bredde in the wooddes. And nexte to kidde fleſhe many phyſytions, as Raſys and Auerroys, put mutton. And Auerroys ſaythe, That moſte parte of phyſytions are of this oppynyon, ſaie Galen, whiche laudeth not mutton. For he ſayth that mutton is not yf for yonge folkes, but it is unholſome for old folke. And he thynketh that beale nouryſheth more than mutton. And peraduenture Galen vnderſtandeth here the betternes of nouryſhement of that that is to nouryſhe moche, and to geue nouryſhement more harde of reſolution, whiche more agreethe vnto beale than mutton, ſyns mutton is of more humyde. Thirdly the goodnes & choyce of fleſhe may be taken by reaſon of theyr ſmal clamyſſe

I.ii. and

Gal. de ſan-
nitate tuen
da lib. v.

Auerrois
v. coll. ca.
de carne

Gal. de ſan-
nitate tuen
da lib. v.

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*Quercus. v.
coll. ca. de
carne.*

*The cōtra-
dictorie in
choyse of
fleshe.*

*Antel. iii. l.
cap. de reg.
cius quod
comeditur.*

and by theyr good sauour: & herein beale is bet-
ter than any other fleshe. And Auerrors to this
agreeth, sayenge: Beale is good fleshe, for as
moche as it is not clammy, colde, nor dye, as
befe is, and beale hath swetter sauour thanne
any other fleshe. And in these pointes it is better
than kydde fleshe, for in kyd fleshe one may per-
ceyue a clammynes befoze it is sodde, and in that
that beale engendreth better humours, it is bet-
ter thanne kydde fleshe. And thus it appereth
playnely, what thyng causeth controuersite a-
monge the physicians touchyng the choyse of
fleshes. Farther wytteth well, that the fleshe
of a dye complection, is better nere calyng
tyme than farre frome it: And therfore kyddes
and calues be better than gottes and oxen, by-
cause theyr dyenes is abated with the humidite
of theyr yongnes. But fleshe of beastes of moyst
complection, is better and more holsome in age
than in youthe. For greate parte of theyr ouer-
moche humydytes is dyed awaye, as they doo
encrease in age: And therfore weathers of a yere
olde are lesse clammye, and more holsome than
suckynge lammes: and lyke wyse porkes, of a
yere or .ii. olde, are better than yonge pygges.
And therfore Rypcen sayeth: It behoueth that
the meate that conserueth helthe, shulde be suche
as the fleshe of kydde or a suckynge cause is, or
lammes of a yere olde. Than by these reasons it
appereth, that the fleshe of gottes male and fe-
male,

male, of olde mutton, of befe, of olde porke, and specially of brawne, of pygges, and of suckynge lammes, is not very holsome for the conseruation of mans helthe, but the fleshe of yonge calves, of yerynge wethers, & porke of a yere or .ii. olde, is conuenient inoughe to eate, to preserue mans helthe. And it is to be well noted, that the fleshe that is enclined to drynes, muste be sodde: and the fleshe that is inclyned to humidite, must be roasted, therby to attempte theyr drynes and humidite: And therfore the fleshe of conys and haaris, hartes, calves, and kyddes, shoulde be sodde: and porke and lamme roasted. And by this reason appeareth, that in moyste seasons, and for moyste complections, fleshe disposed to drynes shulde be roasted: and in drye seasons, and for complections drye and olde, moyste meates be moze conuentent.

*Qua recentia, uina rubentia, pinguia iura,
Cum simila pura naturæ sunt ualitura.*

Here in this texte diuers nourishynge meates ben expressed. The fyrste is newe layde egges, whiche be of that sorte of foodes, that in a lytel quantite nouryshe moche. For Autcen saythe, that thynges smal in quantite and great of nouryshe ment, are egges & cocke stones. Touchynge the choyce of egges, wytteth well, that the egges of hennes, pertriches, and of fesances yonge and fatte are very good in þe regiment of helthe, and synply, better than any other egges: For the

*Aut. ii. can.
ca. de ouis.
Et. iii. ca. 1.*

f. iii. priest

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preste daughter sayd, that longe egges & smalle were the best of all, as in these verses.

Filia presbyteri, iubet pro lege teneri,
Quod bona sunt oua candida, longa, noua.

*Aut. in tra:
cta. de viri
bus cordis.*

Farther, poched egges are better than egges roasted harde or rete, and they be of great nourishment, and of good & lyghte digestion, and they engendze blounde speciallpe proportionable to the harte: wherfoze they be excedyng good for suche as be recouered from syckenesse, for aged folke, and for weake parsons, and speciallpe the yolke. For Auicen sayth, that the yolke of egges and of foules, whose fleshe is good to be eaten, as of hennes, pertriches, and fescantes, though they be not medicinable for the harte, yet they comforte ryghte moche. And he addethe following: That they be lyghtly turned in to bloud: and after they be tourned, there remaineth of them but small superfluitie. And therfoze they comfort moost speciallpe the harte. And farther he saythe, that they be excellent good to restore the spirites and bloud of the harte. Here roasted egges are lyghtelye digested, and they ease the longes and the breste, and mollifye the bealye temperately, but they nouryshe not so moche as poched egges. Harde egges sodde, are harde of digestion, and they nourishe the bodye grossely, discendynge slowely to the stomake, and slowely they entre therein. Farther witteth well, & egges by the dresyng of them are made better & worse.

*Dresyng
of egges.*

For

For eyther they be roasted, sodde a lone, or fryed,
or sodde with some broth. Roasted egges be more
grosse than sodde, and more harde of digestion:
for the herthe or spere dryeth bp the substance of
theyr humiditie. And they be roasted two wayes:
One is in the shelles raked in the hotte imbers:
An other waye is, they be roasted stondynge on
imbres with theyr shelles a lyttell broken. But
they that be broken be worse than the other: and
they that in the shelles be raked in the hotte im-
bers are done two maner of wayes, eyther they
be all raked in the imbers, or elles sette vpon im-
bers and coles with parte vncouered. They that
be all couered be worse, for by reason þ the heate
of the fyre goth aboute them, the fumosities are
kept styll in, and they that be sette vpon the im-
bers, and parte vncouered auoide out the fumo-
sities, wherby they be purified. They be better
sodden in water than roasted, for the humiditie of
the water stryuethe with the heate of the fyre,
þ dryeth bp theyr humiditie. And thus they be
dressed two wayes: for eyther they be sodde in the
shelles, or els broken in the water. They that be
sodden in the shelles, are worse than the other.
For the shelles do let the dissolution of fumosi-
tes and grossenesse. Whan they be poched, the
heate of the water temperatelye percethe in, and
maketh more pure theyr grossenes: and takethe
away the pl smell and sauour. Wherfore poched
egges be mooste hollsome, and fryed be moost vn-
hollsome

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Rasis opt:
nū in diet.
vniuersa.

Galen li. xii.
de morbis
curandis.

Rasis . iiii.
Alimen. ca.
de viciis
vniuersum.

Red wyne.

Ga. Super. i.
ca. iiii. part.
reg. acuto
rum.

holosome: For whan they be fryed, they engendie moost yll humours, and hurte the stomake, and causethe fumolite and corruption, and maketh one to lothe his meate. But egges sodde in some good brothe are betwene bothe, rosted and poched. Also wytteth well, that there is a diuersitie in an egge touchyng his cōponde partes. For the yolke is temperately hotte: The whyte is colde and clammye, and hardlye digestethe, and the bloudde also therof engendyed, is not good. And as the forsayde egges, that is to say of hennes, pertriches, and of fesantes, be moze conuenable in the regiment of helthe, so egges of ducks, gees, shouelardes, and suche lyke foules, are vnholosome in the regymment of helthe, and shulde be eschewed. The seconde thinge is redde wyne. And here ye shall vnderstande, that wynes differ in theyr colours. For some wynes be whyte, some be claret, some be citrine, and some be blacke. whyte wyne is febler than any other, colder and lesse nouryshynge, but it dothe leaste hurte the heed, and it dothe make one to pyss better than any other wyne. That whyte wyne is weaker than other wynes apperethe by this that Galene saythe: weake wyne is hit, that leaste heteth or inflameth, and lesse greueth the bryayne than other. And Galen sayth: It is impossible that whyte wine shulde greatly enflame any man. And he sayth, whyte wyne enflameth or heateth leaste of al wynes. Whiche thyng is true

trewe, if one wyll make comparifon betwene
 whyte wyne and redde of one countre growyng,
 and none other wyfe. For the redde wyne of
 France are not fo hotte, noz yet fo ftronge as the
 whyte wyne of fome other countre. And ther-
 fore the comparyfon muſte be made bytwene the
 wyne of one maner & countre, and whyte wyne
 nourifhethe leſſe than other wyne. For Galen
 ſaythe: watteryſhe, ſklender, and whyte wyne
 is vniuerſally neyghbour to water, and as tou-
 chynge nouryſhement is lyke water, wherby it
 prouoketh one to pyſſe, and nourifheth the body
 but lyttell. And lyke wyfe Galen ſaythe: wat-
 tryſhe wyne nourifheth the bodye leaſte, whoſe
 licour is as ſclender as water, and colour white.
 And Auicen ſayth, whyte ſklender wyne is beſte
 for them that be chaffed and hotte. For it dothe
 not fume noz cauſe the heed to ake, but it moy-
 ſtethe the bodye, and eaſethe the heed ache. To
 this agreeethe Galen. The reaſon why whyte
 wyne leaſte hurtethe the heed is this, by cauſe it
 is leſſe fummyſhe and leſſe vapours than other.
 That it prouoketh or cauſeth one to pyſſe moze
 than other appereth by this ſayenge of Hyppo-
 crates. The paſſage or entrance of this whyte
 wyne in to the bladder, is eaſyer than of anye o-
 ther drynke: wherby we maye perceyue, that it
 hath ſtrengthe to open. By this it well appe-
 reth that whyte wyne is better for them that be
 hotte and chaffed, than other wyne, whether
 they

Ga. in hīp.
apho. li. ii.

Ga. in hīp.
apho. li. ii.

Auicē. lii. l.
doc. ii. cap.
de reg. aque
et vini.

Ga. in com.
in particu.
regim. acū.

Hippo. iii.
partic. regi.
acuiorū.

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they be hotte of nature, as colerike and sanguine folkes, ozels by accydence, as hotte chaffed by angre and bydyng in the sonne. And lyke wyse it is better for them that studye, whiche oughte to vse suche wyne as wyl not distēpre þe bryayne. And lyke wyse it is cōuenient for them that haue a feble bryayne, whether it be naturall or accidental: For stronge wine maketh them sone dronke, that haue a weake bryayne, as Auicen saythe: and therfore if suche persons wyl drynke stronge wynes, they muste alaye them well with water. And also it is good for theym, whose lyuer and stomake is hotte: and for them that dwelle in a hotte countrey: For hotte and stronge wynes, wolde all to enflame and bourne theyr bodyes. Redde wine and claret, as of the coultre of Berne are hotter than other. And Galen sayth: wyne that is redde of colour and claret, be very hotte, and they nourishe moch more than other wines. And agayne he saythe. That the wynes that be grosse and ruddy of colour, nourishe more than other wynes. And they sone fyl or replenishe feble bodyes þe are empty or voyde of substance. And here it is to be noted, that it is sayde redde wines nourishe more, bycause for the most part they be tourned into substance of mans membres. yet for all that the wynes blacke of colour, maye be called greater nourishers than other: for they gyue more constantly nourishment, and more slowly be resolued from the membres. Wherfore

Galen

Rules. tit. i.
doc. ii. cap.
de reg. aque
et vini.

Red wyne
is clarette.
Ga. sup. ca.
de vino et
nim albo.

Galen in hip.
apho. li. ii.

Galen saith: That grosse redde wynges nourishe more than wattrishe; but yet they nourishe lesse thā blacke colozed wynges. And on this wyse the sayenge of Isaac is vnderstāde; where he sayth, that blacke colozed wyne nourissheth more than redde. And these redde wynges, hurte the heed more than whyte, and lesse prouoke one to pyffe. And this is the cause that stronge wynges be not conuenient for feble brayned folkes, as it is afore sayde: But it agreeth well with theym that haue a stronge brayne. For a stronge brayne consisteth vapours, whan they synke by there vnto, as Auicenn saythe. And here note wel, that the wytte of a man that hath a stronge brayne, is clarified and sharped more, if he drynke good wyne, than if he drynke none, as Auicenn saythe. And the cause why, is by reason y of good wyne more than of any other drynke, are engendred and multiplied subtyll spirites cleane and pure. And this is the cause eke why the diuynes, that imagine and study vpon hyghe and subtyll matters, loue to drynke good wynges. And after the opinion of Auicenn, these wynges are good for men of colde and fleumatike complexion. For suche wynges redress and amēde the coldenesse of complexion: and they open the opylations and stoppynges, that are wont to be engendred in suche persons, and they digest fleume, and they helpe nature to conuerte and tourne them in to bloud, they lyghtlye digeste, and entre quykely, they

G.ii.

encreace

Galen in hys
aphorism.In the
third part.Auicenn. lib. 1.
cap. p. 10.Auicenn. lib. 1.
cap. p. 10.Auicenn. lib. 1.
cap. p. 10.

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Gal. in hip.
apho. li. ii.

Gal. sup. ca.
patus aut.
dulcis.
Suppyn-
ges of hys-
thes.

Gal. li. iii.
Alimen.
Alimen. lii.
Doc. li. sum.
I. capit. xv.

encrease and greatly quychen the spirites. But wyne citrine is not so burnynge as redde claret, as Galen saythe. Redde wynes be hotter than whyte, and therfoze they greue the heed moze, As Galen saythe. Also claret wyne nourysmeth lesse than redde, & moze than whyte. And in some places they call claret wyne whyte, and that is by cause that some saye, whyte wyne doth quickly enflame mans body. The blacke wines be not so feruent hotte as the redde wynes be. And therfoze they hurte the heed lesse. But for as moche as they discende moze slowlye in to the bealye, and prouoke moze slowlye mans brine, they greue the heed moze than white wyne dothe, as Galen sayth. The thyrde thyng is suppynges, made of good bzothe of fleshe, but specially of chekens, for suche bzoths are very kyndely to mans nature, and are lightly couerted in to good blood, and they engendze good bloude, specially whan they be made with fyne flower. For flower principally of wheate, is a greate nourisher, and cau sethe greate nourishment as Rasis sayth. And of these. lii. forsayde thynges, Auicen sayth: Example of cleue and good nourishyng meates and humours be the yolkes of egges, wyne, and bzoths made of fleshe, and there vpon he concludeth that these three forsayde thynges are comfortable and of greate restozatiue for mans bodye.

¶ Nutrit & impinguat, triticum, lac, caseus infans,

Testiculi

Testiculi, porcina caro, cerebella medulla,
 Dulcia uina, cibus gustu iocundior, oua
 Sorbilia, mature ficus, uuaq; recentes.

Here are touched. xii. maner of thynges, the whiche greatly nourishe and make fat mans bodye. The fyrste is breadde made of wheate: which as Auicen sayth, fatteth swyftely, speciallpe whan it is made of newe wheate. Rasis sayth, wheate is neyghbour to temperaunce, all though it enclyne a lyttell to heate. And the heuiest and soundest wheate doth nouryshe beste, and of all graynes it is moost holsome for all folkes: And the bloud that is engendred therof, is more temperate than of any other grayne. And touchynge the choyce of wheate, ye shall vnderstande that the election is to be considered in two thynges. Fyrste the substance of the wheate oughte to be considered, and secondly the preparation therof: And of the choyce touchynge the substance, Auicen sayth, that that wheate is best, that is neyther harde nor soft, greate, fatte, and newe, and not to olde, and betwene redde & whyte. Blacke wheate is an yl nourisher. Rasis sayth, it is heuy. And of the choyce concernynge the preparation, wytteth well, that all thynges made of wheaten flower discende from the stomake slowly, & doth engendre grosse humours, and doth cause opylations aboute the lyuer, and doth augmente the splene, and engendre the stone: and whan it is digested, it nourysyth moche. Wheate sodde is

G.iii.

heuy

Breadde.

Aui. ii. cā.
 cap. de pa
 ne.
 Rasis. iii.
 Alman.

Choyse of
 wheate.

heauy meate, and harde to digeste, but whan it is digested it nourisheth strongely, and streineth a man moche. But wheate made in bzeade, well leuened, and baken in an ouen, hotte with moderate fyre, is meruaylous holsome. All these thynges are gethered out of Galen. The second thyng is mylke: and after the mynde of some doctours, it is vnderstonde by butter mylke, called Odor, and commonly called Balbuca, there is nothyng nourishethe more than this mylke, whan it is newe supped bype, with newe hotte bzeade. It maye also be vnderstonde by gootes mylke: whiche nouryshethe moche, wherof we haue largely spoken befoze. The thyrde thyng is grene chese, whiche as Auicen sayth, is a nourysher and a fatter. And althoughe grene chese dothe nourishe and fatte, yet it is nat holsome in the regement of helthe, for therof come the inconueniences befoze declared. The. iiii. thyng is, stones, and specially stones of fatte cockes: whiche as Auicen sayth, be very good and great nouryshe: And he sayth that in a small quantite they nourishe moche. This also maye be vnderstonde of hogges stones very fatte, that hath not boozred a sowe. For as porke of all. iiii. legged beastes (touchynge nourishment) is beste, in lyke maner the stoonies, in regarde of other beastes stones, are the beste. And here it is to be well noted, that the stoonies of aged beastes, whose sede is fermented, be nothyng nouryshe.

Galen de
alimen.

Butter
mylke.

Greene
chese.
Aui. ii. can.
ca. de calco.

Lockes
stones.
Aui. ii. can.
ca. de testi.

thyng. But the stones of ponge beastes, that be not yet able to do theyr kynde, and whose seede of generation is not yet ripe, be of metely good nourishment, yf they be well digested. The. v. thyng is porke, in chosynge therof, and of the effecte of the same it was largely declared before, wherof Galen saythe: That of all foodes porke is the greatest nourisher. The. vi. thyng is, eatynge of braynes: And wytteth well that braynes be yll for the stomake, and they cause lothsomnes, and take awaye a mannes appetite: and brayne engendreth grosse humours, yet neuer the lesse, it nourishethe the bodye, if it be well digested: But in noo wyse it shulde be eaten after other meates. And if it be dressed with penyialle or nepte, to attempte the clammynesse and colde therof, or with thynges, that by theyr vertue gyue heate, it is good and holsome. And take hede that ye eate no brayne, outcepte it be fyrste hotte vpon the coles. And witteth well, that brayne is not good for them that be sycke other whyle of colde diseases, but for them that be hot of complexion it is holsome, as Rasis saythe. And bresely to speake brayne is forbydden in the regiment of helthe. But yet somtyme it dothe well in medicines, as the brayne of a lyttell goot is good agaynste venoime, and agaynste venomous bitynge: And a haares brayne is good agaynste tremblynge: And some saye the brayne of chekins and capons is good for the memoire,

and

Porke,

Ga. de mor
bis curan-
dis li. vii.Eatynge of
braynes.Rasis. iii.
Alman. ca.
de virt. me-
brozum and
maltum.

THE REGIMENT

Choyce of and comforteth the wytte. yet touchynge the
byrnes. choyce of byrnes, it is to be knowen, that the
 best byrnes be of foules that flee, and propriely
 aboute mountaynes. And of. iiii. footed beastes
 the beste is of a ramme, and nexte of a caulfe, as
Aut. ii. can. Auicen sayth. The. vii. thyng is, marye, whi-
ca. de cere. che well digested nourisheth moche: as Auicen
Aut. ibidem saythe. And it is lyghtly tourned into bloudd.
cap. de me: yet neuer the lesse, it destroyeth the appetite,
dulla. and maketh one to lothe his meate: And therfore
 Auicen teacheth vs, to eate it with pepper.
Wary. And touchynge the choyce of mary, Auicen saith,
 that the marye of beale, of a harte, of a bulle, of
 gootes, and of shepe, is mooste holosome. And
 some say the marye of yonge fatte bulles, is very
 holosome and good. The. viii. thyng is, swete
 wyne, wherof we shall entreate here after.
Delicious The. ix. thyng is, delicious meates: for suche
meates. mooste specially nouryshe, as Hippocrates sayth.
Gal. in secti And Galen sayth, that all sauorye meate, wher-
do partit. in one hath a delectation whan he eateth it, is of
aphor. ii. the stomake receyued, retepned, and digested,
 with a moze feruent desyre than any other. But
 if the meate be lothesome, the stomake wyll not
 abyde it, wherof vomyte, abhorrynge of meate,
 inflation and belchynge are engendred. And this
 is the cause that we se some moze helthye, fedde
 with course meate, than with good, bycause the
 course meate is moze delicious vnto them. The
Wre. egges x. thyng is, cere egges: whiche in small quan-
 tite

tite nouryshe moche, wherof we haue spoken be-
foze at large. The. xi. thyng is, rype fygges :
whiche throughe theyr sweteness nouryshe and
fatte moche. And touchynge fygges, thoughe
they nouryshe not as strongely as fleshe and
grayne : yet there is no fruite so stronge a nou-
rysher : as Auicen saythe. And he saythe, that
fygges noureshe moze than any other fruites.
And eke he sayth, that fruytes of most nouryshe-
ment, and most lyke and nere vnto fleshe in nou-
ryshynge, be figges, very rype resyns, and da-
tes. And as cōcernynge the choyce of them, wit-
teth well, that as Auicen saythe : the whyte fyg-
ges be beste, for they be lyghter : and nexte vnto
them be the ruddy or crytynne fygges, and than
the blacke. And they that be rype be beste. Also
the moyste and newe fygges are greater and
swyfter nouryschers, than the drye, and sooner
passe frome the stomake to the lyuer, and they
moist the liuer moze, and are moze melowe than
the drie fygges. But yet the drye fygges enflate
not so moche, and are moze holsomer for the sto-
make than the moyste, as Auicen saythe. The
drye fygges in theyr operations be laudable,
but the bloude of them engendred is not good :
and therof lycce are engendred : But eate theym
with nuttes and almōdes, and theyr humour is
made good. And he saythe, that the operation of
fygges is interueylous nourysynge, yf they be
taken fastynge, with nuttes or almondes, for they

*Aui. li. can.
ca de ficu-
bus.*

*Aui. in regl.
eius quod
comeditur.*

*Choyse of
fygges*

¶

open

THE REGIMENT

Grapes.

Gal. ii. can.
ca. de vna.

open and prepare the waye for meate, but yet the
fygge that is eaten with a nutte, noyssheth more
thā the fygge that is eatē with an almonde. And
wytteth well, that all fygges do enflate, melowe,
and expulse superfluities to the skynne: and they
prouoke swette, and auoyde or remoue awaye
sharpnes of the throte, and they cleanse the breast,
longes, and pipe of the same, and open al maner
opilations of the lyuer & splene. The. xii. thyng
is grapes, that is to say swete and rypp. And ye
shall vnderstande, that there are . iii . maner of
grapes. For some be grene and soler, wherof
verieuse is made: these grapes bynde soze, and
repyesse the ruddy colour and sanguyne, and are
holsome for a coleryke laske. There is a nother
sorte naturally grene and newe, wherof wyne is
made. Those grapis (specially if they be whyte,
and the graynes and huskes sette a parte or take
awaye) cause one to haue a laske, and they nour-
ryshe more than other fruytes, but not so moche
as fygges, as Auicen saythe. yet of trouthe they
ingendze ventosites, inflations, and ache of the
bealy. And if they remaine. ii. or. iii. dayes after
they be gathered, tyll the huske be somewhat a-
swaged, they nouryshe the better, and are lesse
laratyue: nor than they enflate not. And they,
whose stomake is full of meate, and vnclene of
yll humours, shulde in no wyse eate grapis, spe-
ciallye if they be newe and without graynes or
kynnels: For in suche a stomake they corrupte
soone

soone, for they be ouer soone digested, and canne not auoyde out of the stomake after they be digested, by reasonne of the meate, that is not yet digested. Wherefore than they both be corrupted in the stomake, & they corrupte the other meate. And lyke wyse hit is to be vnderstonde of other frutes laxatiue. And who that wyll eate grapes grene and newe gathered, it is good to lay them in warme water an houre, and after in colde water, and than eate them. Rasis saythe, that grapes swete and newe do soone fatte the body, and they augment the rysyng of a mans yerde. And farther he saythe, that the grape that hathe the thynnest huske, descendethe sooneste frome the stomake, and the thyccker huske, the slowlyer. There is a nother called a dye grape, or a resyn of lent, and thoughe this grape be nombred among his egals, yet it is lyttel enclined to heate, and after Rasis in the places befoze allegate, it nourishethe well, and comforyteth the stomacke and lyuer, and auoydeth opilations. And it is sayde, that the lyuer is fatted with theym, and specially if they be clenfed frome the greynes or kymels. And thus the foresayd texte may be vnderstande of a freshe gethered grape or rapsyn: or of a dye grape called passula.

Rasis. til.
alimen.

Vina probantur odore, sapore, nitore, colore,
Si bona cupis uina, hæc tunc probantur in illis
Fortia, formosa, fragrantia, frigida, frisca.

The tokes
of good
wyne.

Here in this texte be declared. v. maner of pro-
ues

H.ii.

THE REGIMENT

Constant. v.
theopica.

Gal. com.
tit. i. part.
beg acuto.

nes of good wyne. The fyrste is the smelle, for wyne of good odour and flauour multiplyeth or encreaseeth a mans spirites, and as Constantine saythe, it nourisheth well and engendzeth good bloude: but stynkynge wyne is vnholsome for mans nature, and doth engendze grosse and melancolpe spirites. And after the mynde of the sayde Constantine, it engendzeth yll bloud and heed ache, that of the yll fume ascendethe to the heed. Galen saythe, that wyne that hathe good smelle, engendzethe good bloude, but it fylleth oncs heed full of fumes and vapours, by reason of the subtiltie and heate therof: but wyne of yll smelle, after the quantitie of yll bloud engendzed therby, doth hurte the heed very lyttell, by reason it is colde and grosse. The seconde thyng is, sauour: for lyke as good sauoury meate nozitheth better, & is better receyued of the stomake than other, as is aforesayd, in lyke wyse dothe wyne. But ye shall vnderstonde, that wynes differre in sauourines: for some be swete, more nozithynge than other, and they engendze grosse bloud, and moyste the bely, & yet they be harde of digestion, and make one thyrsty. There is a nother sorte of wynez called pontica, or riptica, whiche comforte the stomake and ease the belye, but they hurte the bzeaste and purtenāce, as the lōges and pipe therof, they be holsome for the entraples, and are harde of digestion. There be other wynez that be sharpe or sower: the whiche prouoke one to

to pyſſe, they do not engedze humours, but they diſſolue them: There be other wyneſ, that be bytter, but they be not ſo hotte, as Conſtantine ſaith. The thyrð thing is, clerenes or byghthnes, whiche ſheweth the purenes of the wyne, and ſo conſequentlſe of the ſpīrites therof engendzed. The fourth thſyng is, the colour. In theſe colour wyneſ varye, and differ greatly in theſe nouryſhinge. For the ruddier wyneſ of the ſame parcel do nouriſhe moze thā white. And therfoze they be moze hollſome for leane ſalkes thā whyte be, and whyte moze hollſome for them þe fat. And touchyng the diuerſitie of wyne in colour, we haue ſpoken befoze at oua recentia. Farther in the texte are reherſed ſyue ſpecialle thinges, by whiche a man ſhoulde proue and knowe good wyne. The fyrſte is, the ſtrengthe, whiche is known by the operation. For as Galen ſaythe, ſtronge wyne is it that vehementlſe enflamureth a mans bodye, and repletethe or filleth the heed. This ſtronge wyne is a ſpeciall encreaſer of the ſpīrites, and a greate nouryſher. But yet I aduſe theſe in that haue a weake brayne to beware how they drinke ſtrōge wyne, except it be well alayed with water. For the funnyſhnes therof hurteth the heed.

The ſecōd thſyng is, ſattrenes of the wyne. For þe ſaprenes or goodlynnes of the wyne, cauſeth one to drynke it deſprouſely, whiche dothe cauſe it better to digeſt, and better to nouryſhe. The.iii. thſyng is, fragrant and of good odour. For fra-

Conſtan. v.
theopica.

Gal. iii. reg.
acuto. com.
mento. i.

þ. iii. grant

grant and redolent wyne comforteth moſte, and engendzeth ſubtyll ſpirites, as it is afore ſayde. The fourth thyng is, wyne ought to be cold, touchyng the taſte, but hotte in effecte and operation. For wyne made hotte, by reaſon of the cleareneſſe and fines, doth ouercome a mans bzaſne the ſoner, and enfebleth the ſinowes, & hurteth þe heed, excepte it be taken moderatellye. The. v. thyng is, that wyne oughte to be friſke and ſpynkelynge, and with the ſpumpyng to make a lyttell noiſe, and the ſpume to be thynne and ſoone flaſhed, and the ſpume to remayne in the myddes of the cuppe. For if it haue not theſe properties, it muſt be called hangyng, that is feble wyne, and ſpeciallye if it make no ſowne, and hath greate bubbuls and ſpume, that remayne longe by the ſydes of the cuppe.

¶ Sunt nutritiua plus dulcia candida uina.

Here is one doctrine of wyne declared: the which is that groſſe and ſwete wyne do nouryſhe moze than any other of the parel. To this agreth Conſtantine: and ſo dothe Auicen, ſayenge on this wyſe. Groſſe wyne that is dulce, is beſte for hym that wolde be fatte. The reaſon is, by cauſe þe dulce wyne, thzough theyr doulcetnes are behemently drawen of the membris, wherewith nature reioyſeth. For Auicen ſaythe, that the operation of doulce wyne do dygeſte, melowe, and encrease nouryſhemēt, and nature lo- ueth them, and the vertue attractyue draweth them

Conſtan. v.
theopice.
Auicē. lib. i.
de reg. aquae
et vini.

Au. li. tract.
i. cap. iii.

them. And al though this terte maye be verified by all doulcet wynges, yet the moderate doulce oz swete wyne, is to be chosen, and not that that is excedynge doulce, as muskadell: for suche wynges doo corrupte the bloud, by reason that nature draweth it violentlye from the stomake to the lyuer, befoze it be well digested, and befoze the superfluitie therof be ryped, and thzough the greate doulcetnes therof, it fylleth the bloudde with vndigested watrynes, that makethe the bloud apte to boile, and putrifie. And this also shulde be vnderstonde by other meates that be excedynge swete. And farther wytteth well, that of the vse of swete wynges and other doulce nouryshmentes. .iii. incōueniencies are to be feared, specyallye of them that be inclyned therto. The fyrste is, lothyng: for the swete foodes, thzough they heate and moysture souppull and fyll the mouthe of the stomake, and there engendze a disposition cōtrarie to the vacuation and corruption of it, that shulde cause hunger. The. ii. is, these doulce foodes doo swyftly enflame and tourne in to coler. For doulce thynges are mooste apte to engender coler. Therfoze hony aboue all other thynges soonest engendzeth coler, bycause it is of swete thynges the mooste swetest: and nerte honye is swete wyne, as Galen saythe. And here vpon ryseth thzysynes: noz it is not holssome for them that haue the ague, noz for colerike folkes. The. iii. is, opilation oz stoppyng of

Thre incō
ueniēce en
gēdred of
doulce fo
des.

Ga. tri. com.
mensa can.
iii. partec.
regim. acu
torum.

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of the lyuer and splene: For these. ii. membyes
(and specially the liuer) do drawe dulce thynges
with theyr dregges vnto them, by reason of the
great delyte & they haue in them, befoze they be
digested. Wherfoze in these parties they lyghtly
cause opilations, throughe the helpe and opera-
tion of the grosse substance, wherin the sauory-
nes of swetenes is grounded, as Auicen saythe.
And this is the cause that swete wyne dothe lesse
sterre one to pyssle than other wynes. Agaynste
these. iii. nocuementes eger or sharpe sauory thin-
ges are verye holssome: for with theyr tartenes
they prouoke the appetite: and with theyr cold-
nes they quenche enflamation, and with theyr
fynes of substaunce they open opilations. Far-
ther wytteth well, that al though swete wynes,
and other dulce noysshementes, stoppe or shutte
the liuer & splene: yet they vnstoppe the longes.
And the reason why they stoppe not the longes
as well as the liuer and splene, Galen declareth,
Bycause dulce thynges in theyr passage, resude
nothyng there to, but that that is fyne and pure:
and the bloud engendzed of dulce thynges co-
methe to the longes, purified fyrste in the lyuer,
and fined in y harte. Also as Hippocrates sayth,
Dulce wynes do leest make one dzonken. Thus
we may conclude, that if wyne be dzonke for no-
rishment, for restorative of the body, or to make
theym fatte that be leane, whether it be natu-
rally or accidentally: thā dulce wines and gros,
suffici-

Ant. ii. can.
trat. i. ca. iii.

Gal. iii. pt.
reg. acut.

Hippo. iii.
partic. regi.
acuta. can.
mente le
ulus. &c.

sufficiently colozed are holsome. For such wines are nourishmentes and restoratiues for suche as be lowe brought. wherfore they be mooste conuenient to make leane bodyes fatte. But suche as wyl not nouryshe, restore, nor make fat theyr bodyes, as they that be coysse and fatte alrede: than though they may not vse swete wyne but subtile, yet they ought to chose suche as be amiable and haue good sauour & flauoure, and are enclined to whytenes, and be sufficiently strong. If one drynke wyne to quenche his thirste, than he muste take whyre wyne, thynne and feble. For suche wyne do mooste better, and couleth more, & so consequently do better quenche thirste than any other: And the greater the thyrste is, the holsomer suche wyne is. But if so be wyne be drynke to refreshe the spirites, and to comforte the corpozall vertue, than it wolde be subtile, swete, and of delectable sauour, of meene colour, and of sufficient strength: and such wyne ought to be taken with a lyttell meate, and it muste be depured from eyther superfluite, and to be take in small quantitie. But doulce wyne of meane substance and of good flauour, shulde be chosen to scour the breste and longes, and to cause one to laske.

*Si uinum rubeum nimium quandoq; bibatur,
Venter stripatur, uox limpida turpificatur.*

This texte sheweth to vs two hurtes, that come by ouer moche drynkyng of redde wyne. The

I firste

THE REGIMENT

fyrste is that ouer moche dypnkynge of red wine
 maketh one costue. The cause, as some saye is.
 For suche redde wyne heateth moze than other
 of the parell, and is moze nutritiue. For in that
 that it is hotter, it dyethe moze: and in that
 that it is moze nutritiue, it is moze despyrouse
 reteyned of nature. But yet this terte maye be
 vnderstande by ouermoche dypnkynge of byn-
 dynge redde wyne, whiche is some what eger,
 sharpe, and costyue. And concernynge this, wit-
 teth well, if the stomake or the guttes be feble in
 theyr naturall operation: that than red or blacke
 wyne, called styptike, that is some what tarte,
 ought to be vled an dyonken, as they vse to do,
 that by debylite of stomake are laxatiue, and can
 holde nothynge. This sayth Hippocrates in the
 canon *Palmeus quidem.* &c. And also Galen in the
 coment of the same. But he that wyll comforte
 the vertue of digestion, the clene wyne or meane
 in substance and colour, of good and conuenient
 sauour, and of sufficient strengthe, & some what
 stypticke, is most holsome. The second thing is,
 hoysesenes of þe throte, the whiche hoysesenes some
 redde wynes do cause and enduce through their
 dypnes and erthynes. And this hurte comineth
 also by dypnkynge of redde wines that growe in
 the parties of Brabant, throughe their stypty-
 citie and erthynes: and specially this grefe chan-
 ceth whan the sayde wynes be not spned. But
 yet they make not a man costue. For must, that

is

is very red, is wont to cause the fire, by reason of his earthy dregges myngled there with all: the which byteth and gnaweth the guttes: of which gnawynge cometh the fire. And suche wyne shulde not be dronke tyll it be fyned. For so longe as it gnaweth, throughe the earthy dregges therof, a biting fume is aseyled to þe brayne, which gnaweth and byteth the eies, and maketh them redde: Suche inconueniences are engendred by newe unfyned wynes of Brabant, whether they be white or redde, throughe theyr earthyness. The cause why this fume is mordicatyue, is by reason that the wyne that he cometh of, is mordicatyue. For Galen saythe: what so euer is dissolued from a thyng, muste nedes be lyke the thyng, from which it is dissolued.

Gal. in com
mēto illius
aphorif.
Et qui cres
cunt. &c.

Allea, nux, ruta, pira, raphanus, et tiriaca,
Hæc sunt antidotum contra mortale uenenum.

In this texte are compysed. vi. remedies agaynste venome. The fyrste is garlyke: which is very medicinable agaynst suche inconueniences, as are wont to be engendred of water: and specyally it is holsome, if one happe to drynke noughty corrupt water. Wherof Serapiō saith: That if one eate garlyne fyrste, and drynke corrupte water after, it shall not hurt hym. Wherunto Auicē agreeth. The same operation is also in opynions, as Auicē saythe, and so opynions may be comprehended vnder garlike. And Auicē saythe: that an opion is subtile, perceyng,

Garlyke.

Serapiō in
segre. ca. de
alico.
Aut. ii. can.
ca. de alico
Et. iii. i. ca.
de cōserua.
a noc. di.
aquarem.
Aut. ii. can.
ca. de cepis.

¶.ii. and

THE REGIMENT

And scouryng, with stipticyte: and openeth stō-
glye, and it is hotte in the thyrde degree, wher-
foze it heateth yll waters, and letteth that they
with theyr coldnes hurte not the stomake: and
it maketh grosse humours pure, and causethe
them lyghtely to issue. And vinegre myrte with
an oynion doth greatly fortifie his subtyle and
percyng or entryng vertue, and kepeth one
from thyrstines, the whiche eatynge of oynions
is wont to cause. This same is verified of gar-
lyke. And Auicen saith, that after one hath drōke
grosse and troublous waters, he shuld eat gar-
lyke: for it fineth them, and maketh them lyght-
ly to discēde: and letteth that they hurte not the
stomake and entraples: and that they stoppe
not the veynes. And garlyke is good to eat be-
foze one take his iourney. And it is one of the
beste and mooste holsome thynges that can be
for them that come out of a cold ayre, or go in to
it, as Auicen sayth. And by this appereth, that
garlyke is specially good for them that iourney
and wāder ouer diuers cōuntries, and vse diuers
drynkes, accoꝝdynge to these verses.

*Aut. iii. l. ca.
de regendo
inter.*

Allea qui mane ieiuno sumpserit ore,
Hunc ignoratum non ludit potus aquarum.
Nec diuersorum mutatio facta locorum.

More ouer garlyke (dꝛonke with wyne) is good
agaynst the styngynge of venomous wormes,
and bytynge of serpentes, whiche thyng Au-
cen sayth, that he pꝛoued. And also it is good a-
gaynst

*Aut. ii. can.
ca. de alleo.*

gagynste the bytynge of a madde dogge: and a playster made of garlyke, fygge leaues, and comyn, is good to laye to the place that is bytten with a venomous beest called mugal. Also an oynon, as Auicen saythe, is holsome to annoynte y place that is bytten with a madde dogge, with the ieuise therof, or a playster therof made with salte and rewe. And an oynon eaten, expellethe the hurte of venomous thynges. And some say they engendyre in a mans stomake a moyste humour very holsome agaynste the hurte of venomous thynges. And here is to be noted, that garlike, oynions, and also likes are not holsome for temperate bodyes, nor hotte, and speciallpe whan they be eaten rawe. For than they nourishe very lyttell, and yll, and they engendyre sharpe prickinge bloud: yet they make grosse humours subtyle, and breake or cutte clainny humours. And whan they be sodde, they lose the pricking, and yet than they vertue incysyue or cuttynge, and subtylatyue remayne the. Therfore whan they be sodde, they be holsomer than rawe. Lykes be hotte and drye, and theyr nouryschement is naught, they hurt the eyes, and ingendyre blacke melancoly bloudde, and cause terrible dreames: they hurte the senowes with theyr pyckynge: and they hurte the tethe and gommes: and coleryke and melacoly folkes shuld not vse to eate them, and speciallpe rawe. Oynions be hotte,

Eatynge of
lykes.

Eatynge of
oynions.

J.iii. a wat-

a watteſſhe moyſtenes, ſubtile, and vndigeſted,
If they be eaten rawe, they engēdre yll humours
and corruptible putrifaction in the ſtomake, and
they cauſe yll dreames and dredeſulle, and alſo
heed ache. And if they be to moche vſed, they
marre the memoꝝ, and trouble the vnderſtan-
dinge, and make one beſide hym ſelfe. But whā
they be ſodde with the brothe of good fleſhe, and
eaten, they cauſe good digeſtion, and their hurt-
fulnes is dymynyſhed, and they moderate the
coldenes of meates, where with they be ſodde:
but the beſte is, not to vſe theym. Carlyke is
horre, declynyng ſome what to humdittie, but
leſſe than opynions, it is medicinable agaynſte
ventroſytees and eke the cough, and it maketh
one to ſpytte well, but it hurterh the ſyghte, and
bredeth heed ache: and it is treacle for vplan-
dyſhe men. And thus the forſayde thynges are
hoſſome for them onely, that haue in them fleu-
matike groſſe and clammpe humours, but co-
lerpke folkes ought to abyſteyne from them.

Eatynge of
carlyke.

The uſe of
nuttes.
Aut. ii. can.
es. de nuce.

Diſeſes en-
gēdred by
eatynge of
nuttes.

The. ii. thyng is walnuttes: wherof Auicenna
ſaythe: that it with ſygges and rewe, are me-
dicinable agaynſt all maner of venome: and of
walnuttes, of opynions, & of ſalte is made a play-
ſter to laye to the bytynge of a madde dogge.
And this ſpecially is vnderſtāde of a dype nutte,
that is eaten before meate in ſourme as is afore
ſayde. And wytteth well, that dype nuttes are
woꝛſe than newe and moyſte. For the dype are
moꝛe

more oylie: by reason wherof they tourne to coler, and engendze heed ache, they hurte the eies, and cause swimmyng in the heed, and specially if they be eaten after meate, they cause the paules in the tonge, and prouoke one to vomite, & make blysters in ones mouthe, and they that haue a colerike stomake, ought especially to eschue drie nuttes, and the older they be, the worse they be. The newe nuttes haue lesse of ylle oylines, and therfore they engendze not the ache or swimmyng in the heed, and suche lyke dys-eases, as the drye do, and by reason of their slippery humiditie, they make one to haue the laske. And if they be a lyttell warmed at the fyre, and eaten after dynner, they presse and dysue downe the meate. And thus it appereth, that newe nuttis are more holsome for folkes in helth thā drye. The thyzde thing is rewe, wherof Auicen sayth, that it resysethe popson. And after he sayth: If one feare lest he shulde drynke popson, or to be stonge of a venomous beest, let hym take .3. l. of the sede, with the leaues therof, and drynke it with wyne, and a nutte stamped and myngled to gether. And Arystotle saythe, that whan the wespill wyll feyghte with the edder, or the toode, she eateth rewe fyrst, and by reason therof sleeth the othcr: for the smel of rewe is soo to popson: The eatynge of rewe in the moynge with figges and swete almons, preseruethe one froine popson, Here is to be noted, that ther be two kin

Of rue cal
led herbe
grace,
Aut. st. can.
ca. de ruta.

Reist. in Hs
bro de anti
malibus.

Two kin
des of rewe

Des

des of rewe. The one is gardeyne rewe, the o-
ther is wylde rewe. The gardeyne rewe is bet-
ter than the felde rewe. For the felde rewe is ex-
cedynge drye. It is hotte and drye in the fourth
degree. Wherefore it is hurtfull to take moche
therof. The gardeyne rewe is moyste hotte and
drye in the .ii. and .iii. degree. It perceth and re-
solueth ventositie, and specially if it be drye. For
Serappon sayth, that drye rewe of all medicins
for ventosities is the best, and mooste hollesome:
but moyst rewe engendzeth ventosite. Also rewe
doth vehemently quicken the syghte, and spe-
cially the ieuise therof, with the ieuise of fenelle
and hony made in an oyntement ozels eaten, as
Auicenn sayth. But yet for as moche as y ieuise of
rue hath a ppyete hurtful to the eyes, it were best
to faune wynde vpon your eyes therewith: and
in noo wyse to touche your eyes with the mate-
riall rewe. The fourth thing is peares: wherof
Auyccen saythe, that they be hollesome agaynst di-
seases that be engendzed by mushroms or toode
stooles. For peares sodde with mushroms, do a-
laye theyr hurtfulnes. ozels this texte maye be
vnderstande by peares aromatike, whiche by
reason of theyr swete smel, comfozte the spirites,
and so they auoyde popson. The fyfte thyng is
radythe: wherof Auyccen saythe, that they be
hollesome agaynst the bytynge of a snake: and
whan they be dronke with wyne, they are good
agaynst the bytynge of the beaste called Cornute,
and

Serap. ca.
de ruta

Aui. ii. cā.
ca. de ruta

Peres.

Aui. ii. cā.
ca. de piris

Radythe
rootes.
Aui. ii. can.
ca. de radi.

and the seide therof is good against al venomes. And whan the seide of radysshe is layde vpon a scorpion, it fleeth hym, and the water thereof hath in that behalfe ben proued, and it is stronger than the seide, and if a scorpion byte one that hathe eaten radysshe, it shall not hurte hym.

It is also verpe good agaynste the chokpyng of mushrooms. Or it maye be sayde, it is good agaynste poyson, bycause it prouokethe one to vomite, & so by reason of vomyte the stomake is purged of yll humours. And here is to be noted that radysshe and radysshe rootes are lyke of complexion, which are vnholosome for colerike folke: for they engendze a sharpe pyckpyng bloudd: and radysshe is vnholosome for the stomake, for it maketh one to belche moche, and engendzeth grosse humours. And if the digestion be feble, it engendzeth the rawe humours, yet it is subtylle, and of a percyng nature. And some men vse to eate radysshe after other meates to comforte digestion, wherat Galen maruayleth: And counynge phisicians saye, that yf radysshe be eaten after other meates, it helpeth digestion: and vnloseth the bealpe. But yf radysshe be eaten before other meates, it lyfteth bywarde the meate, and causeth one to vomite. But it is holosome after other meates, to eate a lyttel quantitie of radysshe. yet neuer the lesse they hurte the eyes and the heed. Rasis sayth, that radysshe lyenge longe in the stomake, auoydeth fleume, and the leaues

is

therof

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therof do digest meate, and helpeth the appetite, if they be taken in a small quantitie. The fyrte thyng is triacle, whiche of euery softe is good agaynste popson, and therfore it is good hothe for man and beaste, as well colde as hotte. And vnder the name of triacle þ noble medicyn Metridatis maye be comprehended, whiche two be lyke in operation. For Auicen of triacle saythe: ye shall vnderstande, that the greattest rule in curynge of popson, is to comforte natural heate, and to labour to dzyue it oute, as triacle dothe. And of triacle and the medycyne Metridates to gether, Auicen saythe: There be certeyne medicins contrarie to popson, which wyl not suffre popson to appoche nere the harte, as triacle and Metridate.

Tryacle.

Rule. 6. 4.
trat. 3. ca. 1.

Rule. 6. 4.
trat. 1. ca. de
med. com.

C Aer sit mundus, habitabilis, ac luminosus.
Nec sit infestus, nec olens fetore cloace.

Choyse of
holosome
ayer.

Palpe. iii.
teg. in com.
illius cano.
Dia her. 8c.

This texte declarethe foure thynges touchynge the choyse of holosome ayer. Of whiche the fyrste is, that one oughte to chose a clene ayer, that is not enfecte with vapours. For vncleane ayer doth alter the harte after þ nature of þ cōplexion that it is myngled with, as Haly sayth. The. ii. thyng is, one ought to chose a lyght ayer: For darke ayer maketh a man heuy and dulle spirited, for suche ayer mynglethe hit selfe with the humours in mans bodye, and soo beynge troubled, it runneth to the harte, of the whiche and of the humours, grosse and troublous spirites
ben

ben engendried, the whiche make one lunnyſhe
and ſlowe. Therfore there is nothyng that ma-
keth a mā moze iocunde oz mery and, leſſe heuy,
thā to walke in a faire clere aier, oz to ryſe yerly.

The. iii. thyng is, that we oughte to eſchewe
infected ayer, that is where ſlaughter of people
hath ben: ffor commonly in thoſe places, where
as great ſlaughter of people hath be, and in pla-
ces nere therunto, foloweth great peſtilence: for
whan we bꝛawe in the infecte ayer, it infecteth
the ſpꝛytes in our bodye. The. iiii. thyng is,
we ſhulde eſchewe gunges, ſunkes, gutters, cha-
nels, ſtrꝛyngge ditches, and al other particuler
places that are infected with carreyne, and pla-
ces where as deed carkeſſes oz deed folkes bones
are caſte, and places where hennpe and ſtare is
wattered. ffor the ayer ſo infected, dothe infecte
the ſpꝛytes of our bodye, and ſpecially hurteth
the bꝛayne. And therfore Auiſen ſaythe, that as
longe as the ayer is temperate and clere, and no
ſubſtaunce contrarie to mans nature myngled
there with, it cauſeth and conſerueth a mans
helthe. And whan it is changed, it dothe con-
trarie to the operatiō therof: and for a moze de-
claration of the forſayd thynges, wytteth well,
that the ayer in the regyment of helth is neceſſa-
rie. ii. wayes. fyrſte, for the refreſhyng of the
harte. Secondly, for the auoydyng oute of ſu-
myſhe ſuperfluities, that trouble the ſpꝛite and
natural heate. ffor like as we ſe by exterior thin-

Auiſen. li. 1.
doct. ca. 1.

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l. ii.

ges

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ges as the fyre without fannynge of the ayre is choked and quenched: so lyke wyse we may imagine, that the spirites and naturall heate in man had nede to be nouryshe, cōserued, and attēpered. The attēperāce of naturall heate is caused by drawynge of the ayre, and the pourgyng therof is caused by expulsynge of the ayre. The fyrste is done by motion of the attraction, and the seconde by motion of expulsion: Therfore if we drawe in stynkyng and vncleane ayer, it corrupteth in vs the naturall heate and spyrte: Therfore the ayer shuld be fayre and clere, without vapours and mystes: it maye not be troublous and cloudy, nor myxed with yll vapours. For suche aire troubleth the humours, and maketh a man heuie and sadde, as is afore sayde. The open ayer ought to be chosen, and not betwene walles or houses: and truly to speake, the close ayer shulde be eschewed. yet neuer the lesse in the tyme of pestilence, whan the ayer chaunceth to be enfecte, the close ayer is to be chosen. Therfore at suche seasons, it is good for vs to abyde within our houses, and to kepe our wyndowes faste shutte, lest the putrified ayer shuld enter in: But els the open ayer is beste. Farther in the regiment of helthe, that ayer ought to be eschewed, the whiche is myxed with vapours of lakes and depe pyttes, conteynyng stynkyng waters: and of certeyne herbes, as colewortes, homlockes, & suche lyke: and of trees, as fygge trees

trees, and walnutte trees. Farther that ayer is to be chosen, wherein the wynde blowethe frome hyghe or egall grounde. And also we oughte to take good hede, that the ayer excede not in any of his fyrst qualtytes, that is to saye in heate, colde, moysture, or drought, whiche if it chauce, it muste be tempered by crafte as moche as is possible. These thynges Auicen teacheth.

Avic2. li. 1.
doct. li. de
diuersis.

¶ Si tibi serotina noceat potatio uina.

Hora matutina rebibas, et erit medicina.

This texte teacheth one doctryne, the whiche is this, if a man be diseased by dzyunkynge of wyne ouer nyghte, lette hym on the morowe a freshe dzyнке wyne agayne. For eyther dzyunkynge of wyne ouer nyght causeth dzyonkennes, thyrt in the mozynge, or els inflammation of the body. If it enflame the bodye, than it is ryght vnhol- some agayne in the mozynge to dzyнке wyne a freshe, for that were as one shold lay fyre to fyre: But yf one hap to be dzyonke, & therewith pzyake a lyttell: than it were holsome for hym to dzyнке wyne a freshe agayne in the mozynge. For the dzyunkynge of wyne than agayne, dothe lyghtly cause one to vomite, wherby the stomake is clen- sed: and by reason of clensynge of the stomake, the hurte of dzyonkenes and pabyakynge gothe away lyghtly. And therfore Hippocrates coun- sayleth vs to be dzyonken' ones a moneth: that of the dzyonkenes maye come vomyte: which thyng pzyerueth vs from pl dysleases of long continu-

℞. iiii. ance.

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ance. If the dꝛynkynge of wyne ouer eue dothe hurte one, by reason that he is not accustomed to dꝛynke wyne: than he may dꝛynke wyne agayne in the moꝛnyng, to accustomē hym: and so the dꝛynkynge of wyne shall the lesse hurte hym.

Hipp. li. a.
phorismo.
Et multo
et poꝛe. ac.

For as Hippocrates sayth, of acustomable thing cometh lesse grefe. But in case that thꝛyſtynes in the moꝛnyng doth folowe on dꝛynkynge of wyne ouer eue, than to dꝛynke water in the moꝛnyng is beste to coole his thꝛyſte. And for as moche as we haue spoken of hurte that cometh by dꝛynkynge of wyne: wytteth well, that he that hath a feble bꝛayne, of what so euer other condicion he be, he ought to be wel ware of dꝛonkenes. For to be oft dꝛonken as Aulcen sayth:

Mat. li. l.
ca. de regi.
aque et vini

is cause of. vi. inconueniences. Of whiche the fꝛyſte is corruption of the lyuers cōplection.

Six incon-
ueniences
engēdred
of dꝛonke-
nesse,

For wyne excelsiꝛuelye taken cometh to the lyuer, and resolueſh the heate therof, wherby the lyuer loseth his naturall generation of bloude: and in the ſtede of bloudd, it engendꝛeth watꝛiſhenes, and cauſeth the dꝛopſy, oꝛ els it cutteth the lyuer oꝛ the humours therof, wherby leꝛꝛy oꝛ wodnes is engendꝛed. The.ii. thꝛynge is, the corruptynge of the bꝛaynes complection, by reason ꝑ thꝛycke & continuall fumes of the wyne ascend therto, the which diſpoſe the hotte bꝛaine to wodnes and frenesy: and the colde to the ſallynge ꝓuell, forgetfulnes, and palſey. The.iii. thꝛynge is, weaknes of the ſenowes. For we ſe cō-

monly

monly, that these Drongerdes haue the palsey in theyr heed and other membes, as well in youth as in age. The. iiii. thyng is, diseases of the senowes, as the rāpe and palsey. For superfluous Drynkyng of wyne, oft times turneth to vineger in the stomake, whiche hurteth the senowes.

Also oftentimes, for faute of Digestiō, it tozmeth in to vndigested wattryshenes, which doth mollifie the senowes, and often tymes it enduceth or draweth grosse humours to the senowes, whereby they be stretched oute, or drawn together.

The fyfte thyng is the palsey, that the humidities of the brayne, encreased by wyne, doo engendre: so that they stoppe holly the ways of y lively spirites, that procede frome the brayne to the other membes. The. vi. thyng is sodayne dethe, for whyle the Drongerde snozteth or slepeth, his wynde pypes are closed or stopped with the abundance of wyne or humidities therof engendred, whereby he is sodaynly strangled. And though the immoderate Drynkyng of wyne causeth the foresayde inconueniences: yet wyne moderately taken, is holisome dyuers wayes. And Auicen herseeth. v. bontyes of wyne moderately Dronke.

The fyrste is, that it easely conueryeth the meate that it is myngled with, to all the membes of the body, throughe the heate, subtilite, and hyd conuenient propertie therof. The secōd thing is, it digesteth and resolueth fleume throughe the heate and subtilte of his substance, and maketh

fyue bountyes of wine moderately Dronke.

it

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it apte to auoyde out, openethe the wayes, and comforyeth nature to dryue it out. The thirde is, it auoydeth redde coler by bryne, and by other insensible vacuations, as swette and suche lyke. And this is to be vnderstande of claret oz whyte wyne, the whiche is feble of nature, oz els alayde with water: for other wyse it wyll encrease coler, by turnynge it selfe into coler, and inflammation of the lyuer. The. iiii. thyng is, it causeth melancolynes, the whiche is grosse, and moueth slowly, easelye to passe throughe the pipes oz cun- dytes therof, frome the lyuer to the splene, and from the splene to the bymme oz mouthe of the stomake, & at laste with the dragges, to auorde out of the bodye. And it declyneth oz represseth the hurte of melancolynes, throughe contrary- oulnes of complection. and maner of substance, in the effectes therof. For melancoly engendzeth heurnes, sayntnes of harte, and couetousenes: but wyne engendzeth ioye, boldnes, stoutnes of stomake, and lyberalite. The fyfte thyng is, it resolueth all causes of werynes, excepte it be myrte with some other meate. For wyne reuy- ueth the resolute spirites agayne abundantly, and dothe comforyte naturall vertue, and taketh awaye oz diminisheth humidities that be lefte oz remayne in þ muscels, in þ senowes of the hart, oz in the ioyntes. And yf the bodye be dyled by werynes, and nedethe moystyng, wyne moy- steth it quykelye, so it be allayed with water.

Propties
of melan-
colye and
wyne.

Far-

Farthermore besides these thynges, wyne hath many other good properties. For aboue al other thynges wyne is a swyfte and a sodayne nourysher: it comforytethe the heate and naturalle spirites, and heateth all the bodye, it clereth the wytte, it appeleth anger, it dypueth awaye heuynes, and stereth to bodyly lust. And no dymke dygesteth rawe humours so well as wyne. And wyne maketh one manly bothe in stomake and body. And they that dymke no wine are nothing in regard of they: egals that dymke wyne, neyther in stomake nor corage.

*E*gignit et humores melius uinum meliores.
*S*i fuerit nigrum, corpus reddit tibi pigrum.
*V*inum sit clarumq; uetus, subtile, maturum,
*A*c bene limphatum saliens moderamine sumptum

This texte declareth one doctrine of wyne: & that is this, the better that wyne is, the better humours it engedyeth. The cause is, for blacke wyne is moze grosse and erthyne than any other: and therfore y spirites therof engedyed be gros: And Galen saith: Grosse spirites make the body heuy or slowe. And farther there be. vii. doctrines reherfed touchynge the election of wyne.

Vii doc-
trines to
chose
VWyne

The fyrste is, wyne ought to be clere. For suche wyne by reason that it is subtile, engendyeth the subtile and clere spirites. The. ii. is, it oughte to be olde and not newe. For newe wyne or must dooth sooner ouercome ones brayne, and make one haue the laske, than any other of the parell:

A it

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it engendzeth the colyke and other accyidentes,
that shall be declared after, whan we come to,
Impedit urinam. For ye shoulde not vnderstande,
þ wyne ought to be to olde. For suche wyne, as
Auicen saith, is as a medicine, & not as drynke.
For suche wyne dothe rather alter a temperate
body to heate and droughthe, than nouryshe it.
For whan it is so very olde, it recepueth agayne
his fyrste naturall verdure and sharpenes, and
is than all fyr. wherfore þ aggregator writeth,
that it is hotte and drye in the thyrde degree.
The thyrde lesson is, that wyne ought to be sub-
tile. For subtile wine maketh the spirites of man
subtile, & grosse wynes engendze grosse spirites.
The fourth doctrine is, wyne shuld be rype, and
not verte or eger, for elles it wyl depyue man
of al his natural vacuatiōs and good helth, as
Galen saythe. And therfore it is hurtefull for
theym that wante euacuation by vyne and all
other theyr hpper membzres. yet as Galen sayth,
suche stiptical wyne is holsonie for diseases that
chaunce in the guttes. And the stipticalnes of
wyne maye be put away with moche myngling
of water. The fyfte doctrine is, that wyne shulde
be alayed with water: For therby the fumosite
of the wyne is put awaye: and so it dothe lesse
ouercommethe the Brayne. This is of trouthe, if the
wyne be subtile, but if it be grosse, it ouercom-
meth the Brayne the sooner, for therby it is made
subtile and moze fumpyshe. And of this wyne
Auicen

Rule. iii. .l.
ca. de regi.
aque et vini

Aggrega-
tor cap. de
vite.

Galen com-
mēto. li. cā.
iii. par. reg.
acutiorum.

Ant. III. l. ca.
De rebus
re aqua et
vini.

Huicen vnderstode whan he sayde, that wyne & layde with water doth soner ouercome þ̄ bzaſne than cleane wyne. The. vi. doctrine is, wyne shulde be spynkelynge whan one tasteth it, and this is one of the condicions of good wyne, befoze sayde. The. vii. doctrine is considred in the dzynters condicion, and not of the wyne: that is, one ought to dzynte wyne temperately.

Foz wyne temperatly taken, sharpe the witte, and engendzeth all the holsome thynges befoze declared. By all these thynges here expessed we may conclude, that wyne that oughte to be chosen and is best in the regumēt of helthe, is meane wyne egall betwene olde and newe, clere, some what redde, of good odoure and flauour, of egal sauour, that is neyther eger, sharpe, nor swete: whiche is not grosse, nor to moche subtile, and eke that it be not to stronge nor to weake: and that it growe not on stony and hylly grounde, nor on simple playne and carable groundes, but on hyghe gronde, lienge opē towarde the south, in a countrey not to hotte nor to cold. Touching the regiment of wyne, concernynge the ages, þ̄ rules that Huicen putteth are to be wel noted. The fyrste is, to gyue chyldzen wyne to dzynte, is as one wolde lay fire to fire made of drie wod: Foz chyldzen be tēdre & soone enflamed, thzough thabundance of theyr naturall heate, and theyr senowes and bzaſne be weake and feble. Wherfoze wyne hurteth them many wayes. But spe-

A.ii. cially

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cially by quicke inflammation, by hurtpruge of the brayne, by lyghtly perceyng of the senowes, and abundant fumosite. Therfore whan one giueth chyliden wyne to drynke, the inflammynge heate of the wyne is added to the stāmyng heate of theyr bodyes, which are of as smal resistance, as drye styckes, reedes, or towe, is agaynste the fyre. The secōd rule is, that one may gyue an old man as moche wyne to drynke as he can beare without hurte, that is, as moche as his naturall and due appetite desyrez. For lyke as olde bootes and buskyns that be drye and wrinkeled be made souppulle and playne with oylunge: so lyke wyse ben the bodyes of olde folkes by drynkyng of chosen wyne, as wyne of Beuuoys. Auncient folkes are colde, and wyne heateth: theyr spirite is heuy, & they be full of melancolyt and wyne maketh them merie, and represteth melancolines: and commonly olde folkes slepe yll, and wyne maketh them to slepe well. Olde folkes be disposed to opilatōs, & wine openeth. And lyke as wyne is to chyliden most contrary, so for olde folkes it is moste holsome. The.iii. rule is, that yonge folkes shulde drynke wyne tēperately, whiche temperately is to be vnderstonde measurable quantite, and cōuenient alayenge with water. And al though that yonge folkes are as hotte as chyliden, yet theyr mēbres be more sounde, and theyr senowes & brayne more stronge, wherby they maye the stronglyer resiste the

the hurte that commeth by drynkynge of wyne.
Many good thinges come by drynkynge of wine
solyely, that is to saye, the boydynge of choler,
the quickening of the corpozall myght and wyt,
and the abundance of the subtyle spirites.

Non sit acetosa ceruisia, sed bene clara,
De ualidis cocta granis satis ac ueterata.

This terte declareth. v. thinges by which one
may knowe good ale. The fyrste is, that it be
not sowre, for that hurteth the stomake. A sowre
thyng, as Auicen saythe in many places, hur-
teth the senowes, and the stomake is a membyr
full of senowes, specyally about the bymme or
mouthe. The. ii. thyng is, that ale muste be
clere: for troubled ale is a stopper, and hurteth
them ouer moche that haue the stone, it fatteth
and enflateth, and maketh one shorte wynded,
and engendzethe moche flemme. The. iii. thyng
is, that ale shulde be made of good corne that is
not corrupte, that is to saye, of the beste barleye,
wheate, or ootes: for the better the corne is, the
better is the humour therof engedzed. The. iiii.
thyng is, that ale oughte to be well sodde: for
that causeth it þe better to be dygested, and more
amynably to be receyued of nature: and the incō-
ueniēces therof growynge, are the better bozne:
for if the ale be not well sodde, it engendzethe
uentosytes in the bealpe, gnawynge, enflation,
and colycke. The. v. thyng is, that ale ought
to be stale and wel pourged. For newe ale engē-

L.iii.

dyeth

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Dreth the same hurte that ale doth, the whiche is not well sodde: and also doth lyghly bycade the strayne coplyon.

De qua potatur, stomachus non inde grauetur.
 Here is taught one lesson touchung þe vse of ale. That is, one oughte to drynke it moderately, so that the stomake be not hurte therby, nor dion-kenes caused. For it is worse to be dronke of ale than of wyne, and endureth longer: and the fumes and vapours of ale that assende to the heed are grosse, wherfore they be not so sone resolued: as they that be mounted by wyne. Where vpon it is to be noted, that in the begynnynge of dyner or supper, it is holsome to drynke ale before wyne: the cause is, for at the begynnynge of our repast or dyner, the bodye is hungrye: so that the stomake before we began to eate meate was hungry, and so drawe superfluites from the membris. Therfore if we begynne with wyne, by reason that nature greatlye desyareth it, and for the great nourishment therof, the superfluites, together with the wyne ben drawen of the stomake, and are conueyed to the parties of the body: but nature dothe not so desyrously drawe ale. And also ale washeth awaye the humours þe hang about the bymme of the stomake. And for this cause phisitions counsaile, that whan one is moost hungrye, he shulde fyrste assaye to vomyte or he eate any meate, that those superfluites that be drawen to gether of the hungrye
 stomake

stomake, maye be boyded out, lesse they be myn-
gled with the meate. Lyke wyle he that feareth
to be thyrsty by superfluous drynkyng of water,
shulde drynke ale: for it quenchech vnnaturall
thyrste.

CTemporibus uetis modicum prandere iuberis.

Sed calor æstatis dapibus nocet immoderatis.

Autumni fructus caueas, ne sint tibi lucus.

De mensa lūme quantum uis tempore Brumæ.

Here the authoz determineth, what quantite
of meate shuld be eaten, after the diuersite of the
foure seasons of the yere, that is to saye, in ver oz
sprynge tyme, sommer, autumn, and wynter.
He sayth that in the tyme of ver, we muste eat
lyttel meate. To this Auyccen agreeth and saith,
the reason is bycause in wynter mans bodye is
not greatly gyuen to labour and exercyse, rawe
humours are encreased, and specially fleuma-
tike, whiche after the propoztion of the season,
than speciall ye be engendred: whiche humours
by reason of colde, are enclosed in the body, and
whan ver oz sprynge tyme cometh, these rawe
humours, getherd to gether, do melte & sprede
thorough all the body: wherfoze nature is than
greately occupied in digestynge of theym. And
therfoze in ver season, if one ate moche meate,
it letteth nature to digeste suche fleumatike hu-
mours, & causeth them to diuerte oz turne an-
other way: for by these humours & great quan-
tite of meate, nature is ouerpzessed. And so ther-
by

Dyete af-
ter the.iiii
seasons of
the yere.

Auicenn. lib. 1.
doct. ii. cap.
vi. et. lib. 1.
doct. v. de
reg. temporis
cum rectis
aureis.

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*Aut. li. 1.
 Doc. 1. ca. vi.*

by such humours shall remaine in the body undigested, and runne to some membre, and there breed some disease. And therfore we ought to take good hede, that we eat not great quantite of meate in ver. For lyttell meate in this season, is a speciall preservation frome diseases, that than reigne, as Auicen sayth. And this sayenge is of a trouthe, frome the myddes of the ende of ver, and not in the begynnyng: for the begynnyng of ver is lykened to wynter: therfore than one maye norysh his body as wel as in wynter. And this also maye be thus vnderstande: if the body be ful of humours whan ver cometh, than meate is to be giuen after the natural heate and resolution, that is caused of the bodye: for than the cause is auoyded: for whiche meate shulde be diminished. To this Hippocrates agree the sayenge: Bealpes in wynter and ver are mooste hotte, and slepe moost longe. Therfore in those seasons, by reason that naturall heate is moche: it nedeth moche nourishment. Secondly he sayth, that to eat moche meate in sommer is hurtefull: bycause that than the vertue of Digestion is feble. For the spirites and natural heate, whiche are the instrumentes of corporall operation, are than ryght feble, sparpled, and resolute by reason of the outwarde heate, & whiche dothe vehemently drawe them to the exterior partes: and so causethe, that moche meate can not well digeste. And here is to be noted, & for as moche
as

as the vehemente resolution of humydytes, as well substanciall, as nutrymentall of the bodye is great, grosser, and moze meate in sōmer shuld be eatē, if y nughte digestiue coulde digest it: but bicause nature can not digest moche at ones, we muste eat a lyttell and ofte: as Galen saythe.

Gal. in can. com.

Et quibus semel ac.

The reaso that one oughte to eat lytell meate in sommer.

In sōmer we must eat many tymes and lyttell, bicause the body hath ofte nede, by reason of ofte dissolution. And al though lyttell meate shulde be eaten in the sōmer, yet one may drynke moch, by reason of the great resolution and droughthe of the body: and the naturall heate of the bodye exceedeth the moysture therof: and man is than moze thyrstye than other tymes. But yet than one ought to drynke lesse wyne, specially if it be pure, for suche wyne dothe soone enflame, and causethe the naturall heate, augmented by the ardent heate of sommer to bournie: and therfore he that wyl drinke wyne in sōmer, shuld myngle it well with water: and forbeare olde and strong wyne. Thyrstye he saythe, that in Autumne we ought to be ware of frutes, specially of the same season, as grapes, peches, pygges, and suche lyke: or at leaste to eat but lyttell of them, for suche frutes engendze bloudde, that is apte to putrefie, by reason of humours and boyllynge that they make in the body, and specially if they be receiued in to an vnclene stomak or a corrupt body, which for the moost parte chanceth in Autumne. And so than yll and fylthye diseases are

To auoyd eatinge of frutes in Autumne.

en-

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Malis ill.
alim. ca. de
reg. corpo.
secundum
tempus.

Gal. in can.
aph. Et qui
bus scilicet.
86.

engendred, as the pockes and other pestilent sicknesses. And wytteth well, that in Autumne hunger and thyrste shoulde be eschewed, and to eat moche meate at one meale, as Rasis sayth. The wyne also that is dronke in haruest, shulde be alayed with moche water, that it may moyste the bodye, and cole the heate, but not so superfluously alayde with water, as it is in sommer: nor to be dronke so superfluously: for by reason that nature is feble, it is not able to welde and digeste it: and to moche alapenge with water, distropeth naturall heate, and encreaseth ventosytes: wherby the colycke is engendred. Fourthlye he saythe, that in wynter, one maye eat as muche as he wyll, that is to saye, more than in other seasons, after the mynde of Auicen. And Galen saythe. In wynter moche meate leyserly shuld be eaten. The reason is, bycause the heate of our body in wynter is strongest, bothe by reason it is conieled to gether, and fortified by position of his contrary, that is to saye, the coldenes of the ayer, enuironynge our bodyes about. And this is verified in bigge bodies and fleshy, and not in bare and feble: for on such bodies coldenes of wynter enclined, doth not comfort with heate, but dorhe make them more feble: for in wynter as Hippocrates saythe: bealys be hottest of nature, and slepe moste longe. Wherby it appereth, that the grosse nouryshementes and hardest of digestion are more holsome in wynter than

than in other seasons, bycause the heate is stronger. But the wyne that is dronke in wynter, shulde be as ruddy as a rose, and not whyte, and alayed with a lyttell water. Here is to be noted, that all thoughe by the strengthe of heate, and vertue of digestiō in wynter, the grosse & strong meates are moze holsome, yet bicause p season is disposed to opilations and repletions, by reason of moche scume, it were holsome to vse meane meates, betwene heup and lyghte, grosse and subtile, as kydde, beale, mutton, pykes, perche, and creuesse. And they that vse grosser meates, as befe, porke, venison, gottes fleshe, and suche lyke, shuld eate but one meale a day, ozels to vse meates laxatiue, as persely, cressis, mustert, and suche lyke, and to vse great labour.

Salvia cum ruta faciunt tibi pocula tuta.

Adde rose florem minuit potenter amorem.

Here the auctor descriueth.ii. remedies agaynst yll drynke. The fyrste is sage leaues. sage put in to the drynke, for dothe the hurte of it, and also it comforteth the senowes and bryayne, the whiche comforted, dothe the better resiste the yll fumes, that of the yll drynke ascend by there vnto. The.ii. remedy is rewe, wherof if the holle leaues be put in to the drynke, the vertue of it for dothe the malyce of the drynke. And howe good and holsome rewe is agaynst poyson, it hath ben declared befoze at Allea, nux, ruta, &c. And this texte saythe, that to the two forsayde herbes we

Herbes
holsome
put in to
drynke.

¶.ii. may

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maye put the rose flower. And this oughte specialle to be vnderstonde of a redde rose, for the swete smelle and stypticalnes therof, amendeth the malyce of the dysynke.

Nausea non poterit quemq̃ uexare marina
Aurea cum uino mixtam si sumpserit illam.

A remedy
for farbra
kyng on
the sea.

Boke. iii. l.
de reg. iter
agentis in
mari.

Boke. iii. l.
doc. ii. ca. ii.

Here the auctour teacheth a remedy, howe they that are not accustomed to passe the see, maye auoyde parbrakyng or spuyng. He that wyll passe the see, muste a fewe dayes before he take hypppyng, myngle the see water with his wine. This is a remedy for them that be ryche, but if it be a pooze manne, than he muste dysynke see water, that he maye easelyer eschewe spuyng. The reason hereof is, bycause the see water is salte, and so with his saltnes and stypticite, that foloweth saltnes, it closeth the mouthe of the stomake, and therby fordoeth spuyng. And here is to be noted, that as Auicen sayth, a traualer on the see, shuld not moch go about to withstāde or to forbear parbrakyng or spuyng, at the begynnynge, but to vomite vntyll he thynke hym selfe well purged, for that preserueth hym from many diseases, and not onely preserueth, but also healeth or alleuiatith greuous & greate diseases, as lepre, dropsey, palsy, coldenes, and swellynge in the stomake. Thus sayth Auycen. But in case that the traueiler on the see spewe so moche, that he therby is ryghte greatly febled, than he muste restrayne hym selfe by eatynge of
stypti-

stiptical and solwer frutte, as vnripe frutte, crabbes, solwer pomgarnerdes, and suche lyke, wherewith the mouthe of the stomake is comforted, and the humours expelled downe: and also the stomake therewith is cōforted, and the humours flowynge there buto by takyng of the water, are dzuen away. Orels we may take musterte sede dyped by the fyre, and drinke it with wyne, or woymeode maye be eaten or dronken, or a toste wette in redolent wyne is good to eate. And generally tarte meates be good for trauaylers on the see, for they comforte the stomake, and prophypte vapours and fumes that wolde ascende to the heede, as herbes sodde in vyneger, or in the ieuise of solwer grapes.

Salvia, sal, vinum, piper, allea, petrocillium.

Ex his fit salsa, nisi sit commixio salsa.

Here the auctour teacheth vs to make a cōmon sauce if we lacke a better. And. v. thynges gooth to the makynge of this sauce. The fyrst is sage, wherewith we maye make sause for a goose roste or sodde. For cōmonly a goose or a pygge roasted is stopped with sage, to dype by the humydites and clammynes of them, and also bycause the fleshe shulde smell somewhat therof, but yet after it is roasted, the sage wolde be caste awaye and not eaten. Lyke wyse of saage vplandyshe folke make a sauce to eate with a goose: for they stampe sage and garlyke together, that the sage maye abate somwhat of the garlykes sauour.

To make
a commō
sauce.

¶.iii.

The

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The second thinge is, salte with wyne, and this sauce is for ryche and noble men. For whan they wante musterte, or verieuse, they put wyne in a saucer, and myngle it with a lyttell faulte. The thyrde thing is peper, a sauce for vplandysh folkes. for they myngle peper with beanes and peason. Lyke wyse of tosted breadde, with ale or wyne, and with peper they make a blacke sauce, as it were pappe, that is called pepper, and that they caste vpon theyr meate, fleshe, and fyshe. The fourth is garlyke, wherof the vplandysh people make a sauce, for they myngle soft chese and mylke, and stampe garlyke together, and so they eate it with theyr meate, whether it be roasted or sodde, salte or freshe, & with harde egges. The v. thing is persly, of partly leaues stamped with verieuse or whyte wyne, is made a grene sauce to eate with roasted meate. And here is to be noted, that sauce or sauces varpe after the seasons of the yere. For in hotte seasons, it muste be made of colde thynges, or of stuffe of lyttell heate, and in colde seasons contrarie wyse. Therfore somer sauce shulde be verieuse, eysell, or vynesger, the iuce of lemmons, or of pomegarnades, with rose water, and suche lyke. And other whyle in sauces made in sommer, one may putte a lyttell pellitorie and perslye, to attempze the coldenes of the foresayde thynges. But the mattier of the cōpetent sauces in wynter, is musterte, carloke, gynger, pepper, cymomum, ge-

lofers

loffers, garlyke, sage, myntes, pelytope, and
 perslye, wyne, water of flesshe, vinegre not to
 stronge, but verpe nere to the nature of wyne.
 And in meane seasons, þe sauces shulde be mean,
 neyther to hotte noꝝ to colde. Secondlye sauces
 differ by reason of the meates foꝝ whiche they be
 made: foꝝ one mete will haue one sauce, an other
 meate an other sauce: as lordes cokes knowe.
 Sauce foꝝ muttō, beale, & kydde is grene sauce,
 made in somer with bynegar oꝝ verieuse, with
 a fewe spices, and without garlyke, otherwhyle
 with perslye, whyte gynger, and tosted breadde
 with byneger. In wynter the same sauces be
 made with many spyces, and a lyttell quantite
 of garlyke, and of the best wyne, and with a lyt-
 tell verieuse, oꝝ with musterte. Sauce foꝝ tosted
 befe is made with pepper, tosted breadde, broth
 of flesshe & grapes. And the same sauce is good
 in winter to eate with porke. Also porke in somer
 may be eaten with byneger and persly at the be-
 gynnynge of dyner. But in case that the, forlaid
 meates be baked, and specially befe and porke,
 and in winter, than serue in a whyte oynion, and
 a smal quantite of swete spice beaten in powder.
 But in sommer serue it in without oynions, and
 with verieuse, oꝝ els with a fewe small oynions.
 And if the pastes be made of moze tendre flesshe
 & lyghter of digestion, than serue no oynions in
 ther with: but in sommer almon mylke with ver-
 ieuse, and a lyttell blanche powder: And at the
 laste

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Dyners
good sau-
ces for so-
dri meatis

last ye may put therto, an egge broken with ber-
teuse. But in winter in the stede of berieuse take
wyne, and more spyce. With roasted rabbettes
and chekyns, sauce made with cynomume, crū-
mes of breadde, and with berieuse in sommer
season is holsome, and in wynter with wyne.
For roasted porke in wynter take of the dripping
tempered with good wyne and oynons: and
in sommer take the grene sauce aboue named.
For roasted fesantes, pygpons, and turtlys, take
none other sauce but salte. For boyled capons
and cockes, take of the same broth with a lyttell
blanche powder. And namely in wynter if they
be boyled with sage, flospe, and perslye, this is
good sauce: and in sommer, the brothe of the ca-
pon, and a lyttell vergis myngled together is a
holsome sauce. For fatte capons and hennes ba-
ked, serue in none other sauce, but a small quan-
tite of blanche powder: and at the ende the aboue
named grene sauce in sommer, and in wynter
good wyne. But fyche the grosser it is, the har-
der of digestion, the moze superfluous, and moi-
ster of nature, the moze it nedeth hotte sauces
and sharpe: and the same rule is lyke wyse true
in all maner of fleshe.

*¶ Si fore vis sanus abluere saepe manus
Lotio post mensam tibi confert munera bina
Mundificat palmas, et lumina reddat acuta.*

Here the auctour teacheth. ii. holsome thynges
to come by washyng of our handes after meate.

¶

The

The fyrste is, the palme of our handes are mundified. The. ii. is, our syghte is sharped therby, and that is specially by accydens: for the handes be the instrumentes to clense the eyes: and it is ryght holsome for them to be mundified: whereof we haue spoken befoze at *Lumina mane manus.*

*¶ Panis non calidus, nec sit nimis inueteratus,
Sed fermentatus, oculatus, sit coctus,
Modice salitus, frugibus ualidis sit electus
Non comedas crustam, coleram quia gignit adustam.
Panis lalsatus, fermentatus, bene coctus,
Purus sit sanus, qui non ita sit tibi uanus.*

In this texte. ii. thynges are touched or remembred concernynge the choyce of bzead. The fyrst is heate. For bzeade ought not to be eaten hotte. Hotte bzead as Auicen sayth, is not conuenient for mans nature: and bzead that comethe hotte from the ouen is vnholosome. The reason is, by cause it stoppethe moche. And agayne after he saythe: That hotte bzeadde causeth thyrstynes, by reason that it is hotte: and it swymmethe in the stomake, by reason of his vapourous humidade: and is of quicke dygestyon, and descendeth slowely downe. And all thoughe that hotte bzeadde in the regiment of helthe be vnholosome to eate: yet the smell therof is ryghte holsome: for it reliueth one in a colone: and it is possible, that some folkes maye lyue by the smell of newe bzeadde. The. ii. thyng is, we oughte not to eate bzeadde that is very stale, or mouldye: for

*Aut. li. cap.
de pane.*

Eatyng of
hot bread

A such

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suche bzeadde is unholsome for the nourishment
 of mans nature : for it dyspeth the body, and en-
 gendzethe melancolpe humours : wherupon it
 folowethe, that bzead shulde not be to newe nor
 to stale, but a daye olde. Farther this text decla-
 reth. v. propertes of good bzeadde. The fyrste
 is, hit must be well leuende, as Galen saythe:
 The best bzeadde of digestyon, is it that is very
 wel leuend, and baked in an ouen that is heated
 with moderate fyre. And agayne he saythe:
 Unleuende bzead is holsome for no bodye. And
 after the mynde of Auicen, Bzeadde made with
 lyttell leuen nourysmeth moche, but the nourish-
 mente therof is a stopper, excepte they eate it,
 that labour moche. The.ii. thyng is, that bzead
 ought to be lyghte, for therby it is knowne,
 that the clammynes therof is goone. yet neuer
 the lesse this bzeade, after the mynde of Auicen,
 is a swefte enter, and of lesse and worse nourish-
 ment, as bzead that is made of moche byanne.
 The.iii. thyng is, that bzeadde oughte to be
 well baked: for bzead that is yll baked, is of yll
 digestion, and engendzeth grefe in the stomake.
 And Auicen sayth: That bzeadde yll baked no-
 rysmeth very moche, but the nourishment cau-
 sethe opilation, excepte they labour moche that
 eate it And bzead baked on a stone or in a panne
 is of the same fashyon: for it is neuer wel baked
 within. The.iiii. thyng is, that bzeadde oughte
 to be temperately salted. For bzeadde ouer swete
is a

Ga. f. alimē
 dozum ca. ii.
 V. propre-
 tes of
 good
 bzeadde.

Ant. ii. can.
 ca. de pane.

is a stopper, and bzeadde ouer salte is a dyer. But bzeadde moderately salted nourisheth best, so that it haue the other condicions. The. v. thyng is, that bzeade shulde be made of the best grayne: that is to say of the best wheate. Adoze ouer the auctour in this terte warneth vs to be-ware of crustes eatinge, for they engendze adust coler oz meloncolye humours, by reason that they be burned and drye: and therfore great estates, the whiche be coleryke of nature, cause the crustes aboue and benethe to be chyppted away. wherfore the pithe oz the crūne shuld be chosen, the whiche is of a greater nourishement than the cruste. yet not withstandynge the crustes are holsome for them that be holle, & haue theyr stomake moyste, and desyre to be leane, but they muste eat them after they haue dyled. For they enforçe the meate to discend downe, and comfört the mouthe of the stomake. Farther in the two last verses is shewed, that good bzeadde oughte to haue these. v. conditions, that is to saye, it muste be well salted, leuened, well baked, made of good clene corne that is ripe gethered, bonde vp in sheffe, and housed in due season. And here is to be noted, that if one desyre to nourishe his bodye, he muste haue his bzeadde made of pure flower, the bzanne cleane taken out, and he þe desyrez to be lener, must leue some bzanne therein. For bzanne nouriseth but lyttel, & vnloseth the bealpe, and flower dothe contrarpe wyse.

THE REGIMENT

Est caro porcina sine uino peior ouina.

Si tribuis uina, tunc est cibus medicina.

Here in this terte the auctour comparcth porke with mutton. If porke be eaten without wyne it is not so holosome as mutton, but if porke be eaten with wyne, it nourysethe beste, and is medycynable, for it moysteth moche. And this is to be vnderstande specially of roasted pygges & brawn well dyght. And here is to be noted, & porke salted or dyed in the smoke, suche as men of the countrey vse, called bakon, is in no maner wyse so holosome as mutton, whether it be eaten with wyne or no, but it is vnderstonde by roasted porke, or pygge, or brawn, as is before sayd.

Ella porcorum bona sunt, mala sunt reliquorum.

Here the auctour saythe, that hogge tripes be better than of other beastes. The reason is, because we eate fewe entrayles, excepte they be full of bloud, & of very fatte beastes, as hogges be. Nowe onely hogges bloudde, throught the similitude of complexion to mans nature, is bloudde of whiche the bowelles be fylled. And lyke wyse hogges be soner fatte than any other beastes. Therfore we eate rather the tripes and chytterlynges of an hogge than of other beastes.

Impedit urinam mustum, soluit cito uentrem.

Epatis infraxim splenis, generat lapidemq.

Here the auctour shewethe. v. inconueniencies, that byede of drynkynge of newe wyne or must. The fyrst is, that must lettethe the wyne: and
this

this may be vnderstande two wayes. fyrste by reason that muste is thicke and grosse, it myngleth with the dregges, and so stopperthe the lyuer and the raynes, so that the vyne canne not esely haue course. Secondly, it letteth the vyne to haue dewe cours, as reynnynghe muste. dothe, and certayne other subtile wyne lyke wyse. For there is some reynnynghe muste, of the which the lyes are mozdicant or bytynge: and while it runneth in to the bladder, the erthy lyes therof do byte and prycke the bladder, and constraïne one to pisse contrary to the due order and maner that he was wont to do. The seconde is, it loseth the bealpe, by reason that it scouteth the entrayles, and thzough sharpenes of the lyes, it pricketh the guttes, and causeth the ordures to auoyde out: fyrste by reason that the lyes be mozdycatyue. Secondly thzough ventositie, whiche suche wyne causeth. And thyzdely by reason ꝑ it maketh the guttes slippy, by waye of vndigestiblenes & grefe of the stomak. wherfoze ꝑ stomak leufeth & openeth the wayes, that were shutte. The third inconuenience is, the muste hurteth the good cōplexion of the lyuer: For it stoppeth the lyuer thzough moche mynglyng of the lyes: & causeth a diseafe in the liuer called Dissenteria, thzough the swellynge, wherby ꝑ lyuer is enfebled. Thus saythe Auicē. And thus it engendzeth an yll colour, and yll dyseases of the lyuer, that is to saye spyces of the dropsy. The.iiii. incōuenience

A.iii.

nience

Aut. iii. l. ca.
de regimē,
ne aque et
vin.

nience is, that must hurteth the splene and the disposition therof, throughe the same cause that it dothe the lyuer, for it stoppeth the splene, and so causeth it to be harde. The. v. hurte is, that must engendreth the stone: and specially that is in the reynes, whiche is roudde, and lyghtlye frangible, by reason of opilation, that it causeth throughe the grosse substaunce therof. And this is certaine, if the muste be of very swete wyne, whose lyes be nothyng bytyng or sharpe. For must that hath sharpe and bytyng lies, preserueth a man from the stone, for it maketh one to pisse often: lyke as some reyns the muste doth, & causeth sand or grauell to be sene in the brine: the whiche doth ofte puke one to make water: whiche ofte makynge of water, washeth awaye the small grauel, that cleueth to a mans raines, and so he auoydeth it.

*¶ Potus aqua sumptus, sit edenti ualde nocuus
Infrigidat stomachū, cibum nititur fore crudum.*

Hurtes
that come
by drinke
of water.

Here are declared two hurtes, that come by drinke of water. The fyrste is, drinke of water hurteth ones stomake that eateth: by reason that water cooleth and leuseth the stomake, and specially it destroyeth the appetite. The. ii. hurte is, drinke of water with meate letteth digestyon, for it maketh the meate that is than eaten to be rawe, after the mynde of Auicen. For as Auicen saythe, moche water shulde not be dronke after meate. For it deuydeth the stomake

*¶ In ill. l. ca.
de regim.
cuius quod
comedunt.*

make and the meate, and causeth it to swymme in the stomake. And he saith: that whan nature doth digeste meate, and that sufficient quantite of water be myngled therewith, than if we drynke moze water after that, it letteth very moche the digestion that was begonne. And agayne Aulscen sayth: that drynkynge of water shulde be eschewed, excepte it be to helpe the meate downe, whan it sticketh or discendethe slowelye. But with meate water shuld neuer be taken or vsed. Auerrois in his coment sheweth the reason, and sayth: To drynke water vpon meate, maketh the stomake colde or it be throughe hotte: and maketh the meate rawe, and also it causeth the meate to swymme in the stomake: and wyl nat let it sticke fast there as it shuld coueniently digest. The operatio of the stomake is, to make a good myxion of thynges receyued there in, and to digeste them well. That done there foloweth an ordinare, and a naturall separation of pure and vnpure thynges. And as a great quantite of water put in a pottle slacketh the sithinge of the meate therin: so lyke wyse it chanceth in the stomake, by drynkynge of moche water. But to drynke a lyttell quantite of colde water with our meate, befoze it descende downe in to the stomake, is not forbydde but allowable, specially if one be very thyrsty: for a lyttell quantite of colde water, taken after the forsayde maner, easeth the stomake, and quencheth the thyrste.

The

Aulscen. ca.
de regimē:
ne aque et
vini.

Aulscen. li.
san. tract.
l. cap. iiii.

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The coldnes of the water enforseth the heate
 of mans body to descende to the very bottum of
 the stomake, and so fortifieth the digestiō therof.
 Thus saythe Auicen. But wytteth well, that
 thoughe water be moze conuenient to quenche
 thyrste than wyne: yet wyne for a mans helth is
 moze holsome than water. And thoughe water
 vniuersally quenche thyrste better than wyne,
 bycause it is colde and moyste, yet to make na-
 turall and good commyrion of meates, and to
 conueye them to þe extreme parties of māns body,
 wyne is better than water. For wyne throughe
 his subtile substance and operation, mynglethe
 it selfe better with the meate, than water dothe:
 and nature deliteth moze in wyne than in water:
 therfore the membrs drawe wyne moze sooner
 vnto them, mynglynge it with the meate.
 This myxyng in this maner is as a boylunge
 or sething of thynges together: which is great-
 ly holpe by the heate of the wyne: but the col-
 denes of the water letteth it. So than it ap-
 pereth, that wyne in mynglynge with meate,
 and dilatynge of the same, is better than water.
 For wine, by reason that it is subtile of substāce
 & of a vertuous hete, it is a merueilleous percer.
 And so it foloweth, that wyne dilateth or sprea-
 dethe moze than water, wherein is no vertuous
 heate, nor substance of ayer nor fyre. Farther,
 water is not so holsome drynke as wyne is: for
 water hyndreth the nourysshment of the body:
 by

by reason that it nouryssheth very lttell or no-
 thyng at all: So that the more watryshe that
 the meate is, the lesse it noyssheth. Therfoze it is
 very hollsome to drynke wyne with our meate,
 for wyne is a great and a speciall nourishment
 and restoratyue, and nouryssheth swyfcely, as it
 is aforesayde. Farther ye shal vnderstonde, that
 to drynke water with meate, is not onely hurte-
 full, but also in many other cases, which are de-
 clared of Auicē. fyrst it is vnholosome for a man
 to drynke fastynge, for it perceth into the bodye
 by all the principall membyes therof, and it dis-
 stroyeth the naturall heate. This is of trouthe,
 if one that is truely fastynge drynke it. But yf
 a drunken man drynke it fastynge, it dothe not
 hurte hym: for a drunken man fastynge is not vt-
 terly fastynge, his stomake is not vacande, but
 somewhat remayneth of the other dayes ingur-
 gyng. And the drynkyng of water in the mozt-
 nyng dooth washe the stomake, and represseth
 the vapours and fumes, and disposeth it to re-
 ceue newe sustinance. The.ii. hurte is to drynke
 water after great labour and trauayle: and lyke
 wyse after the fleshelye acte, betwene man and
 woman, for than the poores of the body be very
 open, wherby the water entrethe in to the bot-
 tum of the membyes, and moztifieth the natural
 heate. whiche heate also after the fleshelye acte
 is weaked. The.iii. inconuenience is, to drynke
 water after baynyng, specyally yf one bayne
 hym

Gal. ii. l.
 ca. de regl.
 aque et vini

THE REGIMENT

Art. 5. quar
ti summa. 2.
ca. diuino.

hym fastynge : for than the cundytes and passages of the body be very open : wherfore the water entrynge in to them hurteth moche, as is afore sayde. And Iupcen saythe : That it is to be feared, least drynkynge of water fastynge, after baynyng, and after carnall copulation, shulde corrupte the complection, and byede the drypsh. Fourthely it is hurtfull to drynke colde water to quenche feyned thyrste, in the nyghte, as it chanceth to surfettters and dronkerdes . For by drynkynge of colde water, the resolution and digestion of salte humours is prohibited. But in case that one be so excedynge thyrste, that neyther the coldenes of bryethynge, nor waschyng of his mouth with colde water canne suffice, than let hym drynke colde water, out of a cuppe that hath a narrowe mouth, or elles syping, that the water may more slowly come vnto the brynne of the stomake, for soo it shall beste quenche his thyrste, and lesse therof shal be dronke, and than it shall not vterly dystroye digestion . Firstely it is generally pl for holle folkes to drinke much colde water, for it quencheth naturall heate, it greueth the breaeste, and marreth the appetite of the stomake, & is very hurtful to all the fenowby membyes. yet neuer the lesse water that is temperately colde, doth somtyme per accidens, steepe one to haue an appetite, and maketh the stomak stronge, in helppynge, openynge, and clensynge the wayes therof.

Sunt

CSunt nutritiue multum carnes uituline.

Here the auctour saith, that beale noztsheth very moche. And this Auicen affyrmeth, sayenge, that meate that conserueth helthe must be suche as the fleshe is. For they are of lyke nature, and very apte to be conuerted in to bloud: and speciallpe kydde, ponge suckynge calues, and yere-lynge lammes. And Galen saythe, that rosted beale of. vi. oz. viii. wkes olde, is moze holsome than mutton, and it is soone digested, and noztsheth very moche. And of these fleshes we haue spoken befoze.

Galen. iii.
alimen.
The beste
Veale.

CSunt bona gallina, capō, turtur, sturna columba.

Quilcula uel merula, phasianus, ethigoneta.

Perdix, frigellus, orex, tremulus, amarellus.

Here the auctour sheweth what wylde foule are most holsome to eate, to nouryshe mans nature. The nombze of them is. xiiii. The fyrste is an henne: the whiche is very holsome to eate. For Haly, Auenzoarte, and Mesue say, that the best fleshe of poultrye is an henne, that neuer layed, and of a cocke, that neuer trad henne. For they without superfluite are sone turned in to bloud, they propzete: is to tempze mans complexion: and they brothe is the best medicine that can be for lepers. And Galen saythe, that the fleshe of ponge poulettes augmenteth intellection, & cleareth y voice, and encreseth the sede of generatiō. The. ii. is a capon, the fleshe wherof nombzeth amonge the mooste holsome fleshes.

The beste
foules to
eate.

Gal. ii. can.
ca. de gallico
mis & gallo.

Conciliator
xviii. ques.

D. ii. And

THE REGIMENT

Gal. ii. can.
va. de carne

Rasis. iii.
alib.

And these fleshes with the other afoze sayde, the stomake of his properte doth digeste. The. iii. is a turtyle, whiche also nourtshethe well, and engendzeth good bloud. Wherof Auicen sayth. There is no foules fleshe better than a turtylles oz a hennes, noz moze subtile. But yet they nourtshethe not soo moche as the pertryche. The. iiii. after the opinion of some is a stare. This byrde shuld be eatē ponge. Some other call this foule Starna, the whiche Rasis prayseth aboue all other foules, sayenge: A sterlynges fleshe is lygh- test of all other foules, & holsome for them that wyll kepe a sklender dyete, and by this maye be vnderstande a greater foule, as a greye goose, wherof the fleshe is ryghte commendable, and specyallye whan it is ponge. And on this wyse Almanf. vnderstandeth, preferringe this fleshe befoze other. Or elles by a stare maye be vnder- stāde certeyne smal pertriches: wherof Moyles semeth to vnderstande, where he saythe to the Jewes: Lyke wyse stares are vnholysome for our kynge, for they constreyne and indurate y bealpe. And this properte some ascribe vnto pertriches. For theyr fleshe, as Rasis sayth, dothe bynde the bealpe. The. v. is a doue, wherof the fleshe is coleryche. Which, as Rasis sayth, is excedynge hotte: the whiche engendzeth bloudde feruently hotte, and lyghtely engendzeth the ague. And therfore pygyons be better baked with sower grapes, than roasted. For by the sower grapes, the

the heate, engendred in the bloudde, is alayde,
 And the yonge pygpons, redy to flee, be the most
 holsome to eate, for suche be of lyght dygestyon
 and of better humour. For the yonge pygpons,
 not able to flee, are superfluouslye hotte, and
 moyst: wherby they engedze grosse humours, as
 Auicen sayth. But olde pygpons, for they ouer
 great heate, drought, and difficulte of digestiō,
 are to be eschewed. And lyke wyse olde turtlys,
 The. vi. is a quayle. Some doctours saye, that
 a quayle is of lyght substance, and engendzeth
 good bloud: it is very holsome for hole folkes.
 But after the mynde of Isaac, quayles are worse
 than any other wylde foules, nor they are not to
 be preyed, neyther for theyr nourishement nor
 for digestion. For throught eatyng of their fleshe,
 the crampe is to be feared, as Auicen saythe.
 And he sayth, the reason is in the substance of
 theyr fleshe, that they engendze the crampe.
 And for this cause frēche men bake & eate quay-
 les with softe butterye chese. yet by the quayle
 may be vnderstande an other byrd, a lyttel more
 than the foresayde pertriche, of the same colour,
 with redde fete and bylle, of a delicious sauour.
 And on this wyse Rasis taketh a quayle, whan
 he preferreth the fleshe therof aboue the fleshe
 of a stare, and all other foules. The. vii. is an
 osell: whiche lyke wyse shuldc be eaten yonge.
 The. viii. is a phesande: whiche of all phisit-
 ons is nombzed for one of the beaste fleshes. For

Aui. li. can.
 capt. de co:
 lumbis.

Aui. li. can.
 ca. de coē.

D. iii. fleshe

THE REGIMENT

fleshe of that foule is mooste holsome for mans nature : and it is meate for princes and greate estates. Consiliator saythe, that the wylde fesant is best both for helth and strength. And also per-
aaventure bypversallpe, for as moche as they be very lyke vnto hennies, and welnere of the same Chappe. And they be dyet of ayer and of fedypng, and larger of exercyse. The. ix. is a wodcocke, the fleshe of this byrde is specialle holsome.

*Qui. ii. can.
cap. de cu-
digne.*

The. x. is a partryche, whose fleshe, as Auicen saythe, is luptyle, and a great fatter, it scourteth awaye the dropsye, and comforteth the stomake, and also augmenteth carnall lust. yet neuer the lesse it is a bynder. And this fleshe Galen. pre-
ferreth aboue all other. And it is sayde, that cu-
stomable eatynge of this fleshe, comforteth the memozye. The. xi. is a ruddocke, called robyn red bzeast, it eateth grapes, and fleeth swyftely, as a stare dothe, but it nourisheth better than a stare dothe, and they haunte moche about the vines, and they be dronke by eatpug of grapes. & they be best i season to eate about al Halomas. The. xii. is Orex, whiche as some saye is a fesant henne, and as some saye a moze henne : whether it be a phesant henne or a moze henne, the fleshe is of good nourysment. The. xiii. is a byrde called Tremulus, whiche byrde commonlye aby-
dethe nere the see cooste, and is lesse in quantite than a henne, & russet of colour, it cryeth lowde, & fleeth swyftely, and whan it plumeth vpon the
erthe

*Gal. iii. ali-
mentorum
cap. xvii. et
xviii. de in-
gemo, ca. ii.*

erthe þ̄ taylor waggeth styl, & therfore it is called Tremulus, and vpon the heed thereof growethe lōge fethers. It is not the same byrde the whiche is vulgarly called a wagge taylor. The. xiiii. and laste, is Amarellus, whiche also is a water foule, lyke vnto a ducke, but it is lesse. And to speake generallye, amonge foules to eate, they be best p̄p̄sed, that be swyfter in flyghte. And as the fleshe of the forclayd foules are of a commendable nourishment, and of easie digestyon: so lyke wyse the fleshe of some foules is of a dyscommendable nourishment, and harde to digeste, and of vnegall complexion, as the fleshe of geese, peacockes, and malardes, and vnyuersally of all foules that haue longe neckes, longe bylles, and lyue vpon the water. And so is the fleshe of sparowes, whiche are excedynge hotte, and vntemperate, and sterethe to bodely luste. But touchynge the election of foules fleshe, ye shall vnderstand, that theyr naturall nourishynge muste be considered, that is whether they be restoratiue, lyght of digestion, lyght of substance, or of subtile operation, and so after their diuers properties to p̄p̄se them. Wherfore Galen beholdynge the easie alteration and subtiltie of pertriches fleshe, preferreth them. But Rasis with Isaac, consyderynge the subtiltie and lyghtenes of the stare, p̄p̄seth that beste. Isaac also after the diuers intēctions of wyld foules fleshe p̄p̄seth diuers. Auicennā cōmendeth the turrys fleshe
about

THE REGIMENT

Galen. iii.
alimen.

aboue other, eyther haupnge respecte to the pro-
pyete, wherby it strengthethe and comfzrte the
a mans vnderstandpunge, oꝛ els in the countre of
Araby, where Nuycen was boꝛne, turtylles are
better than in other countreys. Farther witteth
well, that the fleshe of foules is moze holsome,
than of.iiii. legged beastes, foꝛ them that foꝛaske
labour, and gyue them to study and contempla-
tion, foꝛ it is soouer digested, as Galen sayth:
pet this fleshe of foules is soner digested than of
beastes, and speciallye of pertriches, whiche en-
gendzeth cleue and pure bloudde, that is dispo-
sed to augment and to sharpe the operations of
the brayne, the whiche is mans vnderstandpng,
cogitation, and memoꝛye.

¶ Si pisces molles sunt, magno corpore tolle.

¶ Si pisces duri, parui sunt plus ualiduri.

This texte teacheth vs. ii. knowleges touching
the choꝛce of fyshe. Foꝛ eyther fyshe is harde oꝛ
softe: if it be softe, than the elder is the better.
The reason is, foꝛ softenes cometh of humidite,
the whiche is moze digested in olde fyshe than in
ponge: & so whan suche fyses be ponge, they en-
gẽdꝛe moch moze fleume thã whan they be olde.
And so it appereth, that an olde pele is holsomer
than a ponge, as some saye. But yf suche fyshe
be harde, than it is holsomer ponge, that is to
say, it is soner digested, as pykes & perches be:
Foꝛ the hardnes resysteth digestion. Foꝛ Nuycen
sayth. Of harde fyses take the smallest: and of
softe

Bole. ii. ca.
de piscibus

2 fishes, chose the greatest.

Lucius et parca, laxaulus, et albica, tenca.

Gurnus, plagicia, cum carpa, galbio, truca.

Here are reherſed. x. ſortes of fiſhes that be very holsome for mans body. The fyrſt is a pike called the tyranne of fiſhes. For he not only deuoureth fiſhes of other kynde, but alſo of his owne kynde. On whome theſe verſes were made.

Lucius eſt piſcis rex et tyrannus aquarum.

A quo non differt Lucius ille parum.

The fiſhe of a pyke is harde, & a pyke is ſwyfte in ſwymmynge. The. ii. is a perche dyruied of this verbe parco, parcis, to forbear or to ſpare, by a cleane contrarie ſence, for a perche ſpareth no fiſhe, but woundeth other fiſhes with his ſynnes on his backe, nor a pyke dare not venture vpon a perche, but as Albertus ſayth, there is a naturall amite betwene the perche and the pike. For if the pyke be ones hurte of an other fiſhe, he is healed with greate difficulte. And whan he is hurte, he goth vnto the perche, the whiche ſeinge him hurte, toucheth & ſucketh his wound, and ſo the pike is healed againe. And the perche is lyke wyſe an harde fiſhe. The thyrde is a ſee fiſhe called a ſole, which is a ſpecial good fiſhe. The. iiii. is a whytynge. The fyfte is a tenche, whiche is a freſhe water fiſhe, and the ſkynne therof is ſlypperye and ſlympe, and ſome what blacke, and the meate therof is harde. Whan ſo euer one wyll dreſſe a pyke, a perche, or a tenche,

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he muste take the skynne awaye. The. vi. is
 Gurnus, whiche is a see fyshe. This fyshe is as
 great in quantite, as halfe a mannes myddelle
 fynger, the which is eatē with þ̄ heed & fynnes.
 The. vii. is a playce. The. viii. is a carpe, a
 freshe water fyshe, the whiche is moche symper:
 but great estates haue them sodde in wyne, and
 so the sympernesse is done awaye. The. ix. is a
 rochette, a see fyshe. and it is a fyshe of harde
 meate & holsome. Some other tertes haue gouio
 that is a gopen, whiche is a very holsome fyshe.
 The. x. is a troute, the whiche in eatynge is lyke
 samon, and yet it is no samon, it is longe and
 not grosse, it is taken in great ryuers, and wyl
 suffre it selfe to be rubbed & clawed, beyng in þ̄
 water, & so it is taken, & therof pastyes be made
 with spycs, and it is a ryghte deynce fyshe.
 And touchynge the choyse of fyshe, ye shall fyrst
 vnderstande, that fyshe, if it be compared to
 fleshe, is of lesse nourishment, and is lyghter
 of digestion, and the nourishment therof is ful
 of fleumatike superfluities, colde and moyste,
 and they be hardly dygested, and abyde longe in
 the stomacke. And by reason that the stomacke
 laboreth in the digestynge of theym, and that o-
 ther whyle they be corrupted in the stomacke,
 they receyue a certayne putrified qualitie, & en-
 gendre thyrstynes. And surely the nourishment
 of holsome fleshe is better than of fyshe. Secon-
 dlye wytteth well, that see fyshe is better in the
regimēt

regiment of helthe, than other of the same sozte that is taken in freshe water. For theyr nourishment is not so superfluous, and is more nere to the nature of fleshe. But bycause see fyshe is harder than other of the same sozte, that is taken i freshe water: therfore it is of a more difficultie in digestion, and of a more pure nourishment, yet notwithstanding, freshe water fyshe is hol-
 somer for sycke folkes, by reason of theyr feble digestyon. Chydely, fyshe as well of salte water as freshe, shulde be chosen, the whiche whan it is dressed is whyte and not clāmy, & is byttell, & not very grosse, it muste haue a good sauour, that doth not soone putrifie, and a good colour, nor it may not be bredde in lakes or pondes, nor in fylthye places, nor in water, wherin groweth yll wedes. And they ought not to be to olde nor to yonge, they shulde be swyfte of mouyng, and of smalle clammyshenes. And if it be see fyshe, we must chose suche as is take in ryuers a good way from the see, and suche as haue the other foresayde conditions. And the more skalye that fyshe is, the better it is: and it is lyke wyse vnderstande by the fynnes. For many fynnes and skales, betoken the purenes of þe fishes substāce. Also amonge the see fyshe, they be the beste that be bred in the depest water, the whiche ebbeth & floowethe. And therfore the fyshe that is taken in the north see, that is more surginge, and more tempestuous, and more swyfte in ebbynge and
 P.ii. flowiing

Cōdicyōs
 of good
 fyshe.

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flowynge, is better than the fyſhe that is taken in the deed oꝝ the ſouth ſee. And ye ſhal lyke wiſe vnderſtande of freſhe water fiſhe. Foꝝ fiſhe bred in depe water, is better than other of the ſame ſoꝛte bredde in ſhalowe waters, & lytel bꝛoukes. And by this may ſufficiently be knowen, whiche fyſhe ſhulde be choſen, and whiche ſhulde not. Foꝝ beaſtial fyſhe, as the ſee ſwyne, doggefiſhe, and dolphyn are vnholſome in the regimēte of helth. Foꝝ they be harde of digeſtion, and of ſuperfluous humours. Foꝝ in the meate of the foꝛſayd fyſhes, the aboue nombꝛed conditions appere not, as whitenes, ſubtiltie, & ſuche other. And if thoſe fyſhes and ſuche lyke chaunce to be eaten, they ſhulde not be ſodde as ſoone as they be taken, but they ſhulde be kepte a fewe dayes after: tyll tyme the meate of them mollyfie, and waxe tender, without coꝛruptyng of theyꝝ ſubſtance. And alſo the foꝛſayd fiſhes be better a litell coꝛned with ſalte than freſhe, oꝝ vtterly ſalt. And among all ſee fyſhe, the foꝛſayd condicions conſydered, the rochet and gurnarde ſeme to be moſt holſome. Foꝝ theyꝝ meate and ſubſtance is mooſte pure, and nerte to them is a playce and a ſole. But y^e meate of thoſe two is moze clāmye, leſſe frangible, leſſe whyte, moze groſſe, and leſſe ſubtyl: Foꝝ the ſauour oꝝ ſmell is not ſo delicypous, and perchance the whytinge is moze cōmendable than the rochet. It is not ſo groſſe and clāmy, as a playce and a ſole, & the meate therof

therof is frangyble moughe: but the relesſhe, ſinelle, colour, purenes of ſubſtance, and mobylyte conſydered, it is not ſoo good as a rochet and gurnard: And lyke wyſe ye ſhal vnderſtand of hearynge: and the fyſhe called *morua*, beyng yonge mough, draweth nere the foreſayd fyſhes in goodnes, ſo that it haue the aboue ſayde conditions: yet it is groſſer and moze clammy than the foreſayde fyſhes. But ſalmon, tourbut, and mackerelle, be not ſo good: for they be moche groſſer, moze clammy, harder of digeſtion, and fuller of ſuperfluite. Therfore they be only holſome for labourers and yonge folkes of ſtronge complection: and theyr clāmpnes, groſſenes, and coldenes, may be take away with certein ſauces. Amonge freſhe water fyſhe (the foreſayd conditions conſydered) the perche and pyke are the beſt, ſo that they be fatte: and nexte to them are the vendosies, and than loſters. And though the perche be moze ſkalpe than the afore ſayde fyſhes, yet the meate therof is as whyte, frangyble, and ſubtyle, as the pyke and carpe: and it is ofte founde in pondes. And vniuerſallye, the beſt freſhe water fyſhe of the ſame ſorte, is it that is taken in water that is ſtonye in the bottom, rounnyng nothe warde, ſepe, and labouryng moche, where vnto rounneth no vydeurs of cytes: and wherin no wedes growe. Creueces both of the ſee and ryuers, are moche nutritiue, nor they do nat lyghly corrupt y^e ſtomake:

¶.iii. but

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Eatynge of
fische: good
and badde

but they be harde of digestion. Farther more note, that freshe fyshe doth moyste the body, and encrease mylke and seede of generation: and is very holtsome for colerike folkes. And after gret trauayle or moche labour, we shoulde not eate fyshe, for than it sone corrupteth in the stomake. And they that haue a weake stomake, or full of yl humours, ought to be ware of eating of fyshe. Moze ouer, grosse fische, corned with a lyttel salt, is better than freshe fyshe. And fische of longe tyme saltynge is vnholtsome. And fysch & fleshe together shuld not be eaten: nor fyshe and white meates: nor fische shulde not be eaten after other meates. Also fyshe a lyttell salted, and in smalle quantite taken, is holtsome: it sterethe by the appetyte, and fortpfyerthe it, if one haue an appetyte therto.

*Vocibus anguille prae sunt, si comedantur.
Qui phisicam non ignorant haec testificantur.
Caleus anguilla nimis obsunt si comedantur.
Ni tu sepe bibas, et rebibendo bibas.*

The auctour sayth here, that the yeke is an vnholtsome fyshe, and specially it hurteth þe voyce. And this he prouethe by the sayenge of physitions, and students of naturall philosophye. The reason is, bycause an yeke is a slumpe fyshe, clammye, and specially a stopper: and it wanteth moche of the conditions of good fische before spoken. And this that is sayde by an yeke, maye be vnderstande of lampreys: all thowhe lampreys

preys be a lyttell holssomer than peles, and lesse ieoperdouse, for that they be not so clammy and so grosse as peles be. And though these fyshes be delycious in taste, yet they be very perillous: for theyr generation in the water, is lyke the generation of serpentess on the erthe. wherfore it is to be dowted lesse they be venomous, and therfore the heedes and tayles, in whiche the venom is wonte to be, and lyke wyse the strynges within, shuld in no wyse be eaten. Also it is good to plunge theym alque in good wyne, to take away theyr clamynnes, and lette theym lye styll therein tyll they be deed, and than lette them be dyghte with galentyne made of the best spyces, as greates estates cokes are wont to do. yet it is good to parboyle them twyse befoze in wine and water: and that broth done away, to sethe them throughe, and to make galentyne for them. or els to bake them, or frye them in grene sauce with stronge spyces, and a lyttell good wyne in wynter, and in sommer to dresse theym with a lyttell wyne, vericuse, and vineger, but he that can forbear these two fyshes doth best. Farther the text sayth, that these 7 peles do hurte moche, if they be eaten. and this is to be vnderstonde, if ye eate great quantitie therof. The cause of these is befoze shewed at Persica, poma. &c. And of peles here now befoze. It foloweth in the texte, that if those thynges be taken with ofte drynkynge of wyne, theyr hurtefulnes is amended: and this shuld

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*Alte . iiii . l .
 ca . de regi .
 aque et vini*

Shulde not be vnderstond of subtile and perceyng
 wyne, noꝝ of wyne that is gyuen in way of dynke
 conductyue, foꝝ suche wyne shulde not be gyuen
 vpon meate, the whiche meate engendzethe yll
 humours, whan it is eaten : noꝝ befoze, noꝝ af-
 ter it is digested, as Auicen saythe : Foꝝ than
 suche wyne enduceth greate hurte, foꝝ it causeth
 yll humours that are engendzed of that dynke,
 to entre in to the extreme parties of the bodye:
 which peradventure were not able to entre with-
 out helpe and leadyng of the wyne. But this is
 to be vnderstande of stronge wyne, not greatly
 perceyng, ofte and in small quantite gyuen, to
 thentent to myrte the meate to gether : Foꝝ such
 wyne dothe alaye the malyce of the meate, and
 comfoztethe digestion, and directethe the fleu-
 matike colde humours, wherfoze it helpethe
 the digestion of chefe and peles, whiche are of yll
 digestion.

*Inter prandendum sit sepe parumq; bibendum.
 Si sumas ouum, molle sit atq; nouum.*

Here the auctour toucheth .ii. thynges. The first
 is, that one at dyner and supper shulde eate well
 and dynke ofte and a lyttell at ones. And not to
 do as a brute beaste doth, that eateth his fylle of
 meate, and dynketh afterwarde. Foꝝ the better
 the dynke is myngled with the meate, the soner
 the meate is mollyfyed, and the moze capace of
 digestion. And here is to be noted, & there is .iii.
 maner of dynkynges. The fyrste is hit, that
myr-

myngleth the meate to gether: The. ii. is it that dilateth. The. iii. is it, that quencheth thyrste. The fyrste that we spake of, is to be vnderstand of drynke myngled with our meate, though we be not thyrsty. Thus we ought to drynke euē as we haue eatē a lyttel. For except a better reason, I saye we maye not abyde tyll the meales ende, nor tyll we be a thyrste. And this maner of drynkyng is speciall ye good for them that feede on meate that is actually dreye: as appereth by sicke folkes, that eat dreye breadde. But suche as be in good tempere, shoulde not drynke to quenche their thirst tyl the meales ende: for than cometh the true thirst, by reason that the meate is hotte and dreye. It is not very reasonable, that thirst & hunger shoulde assaile vs both together: for they are of contrary appetite. And thus one shoulde drynke after as the thyrst is, more or lesse. Drynkyng dilatye is moost conueniente after the fyrste dygestion regularlye, and a lyttell before we take other meate. And this maner of drynkyng is hollesome, whan the meates before takē be grosse in substaunce: For thus to drynke, we maye not tary tyll we be thyrsty. For this drynkyng prepareth the stomake to receyue other meate, and causeth the meate that is digested to departe frome the stomake to the lyuer: nor this drynkyng shoulde not be in great quantite, to thende it maye be soone digested. For before it be digested, it goeth not vnto the lyuer. And

¶

this

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this is of trouth, excepte suche drynke dilatue be water, in whiche one muste nat tarpe tyll digestion befoze it come to the liuer. But regularlye conueniente drynke dilatue oꝝ permixtue, ought to be wyne, ale, bere, syder, prey, oꝝ suche lyke, but wyne is best: Secondlye, the grosser, dryer, and colder the meate is, the stronger the drynke permixtue and dilatue shoulde be.

And contrarpe wyse, the hotter, subtyler, and moyster the meate is, the weaker the drynke permixtue and dilatue shulde be. And the moze subtyle, hotte, and digestible the meate is, the weaker the drynke oꝝ wyne oughte to be.

Wherfoze one oughte to drynke stronger wyne with befe, then with chykens, and stronger wine with fylshe than with fleche. The. ii. doctrine is, that if we wyll eate an egge, hit muste be nere rostedde and newe. The cause thereof is befoze shewedge.

¶ Pīsaq; laudare decreuimus ac reprobare.
Pellibus ablatis sunt bona pulsa satis,
Sunt inflatiua cum pellibus atq; no ciua.

Here the auctour saythe, that peason some waye be holosome, and some waye vnholosome. They be holosome to eate whan the huskes be take away, foꝝ if they be eaten in the huskes, they enflate.

And therfoꝝ it is not artificiall to eate theym in the huskes, foꝝ the nature of þ within and þ huskes disagre. The one laboꝝeth to be losed and to go out: the other withstandeth, and byndeth, as

Isaac

OF HELTHE.

Isaac sayth. Wherfore they cause rounblynge,
 gnawynge, and inflation in the bealy. And pea-
 sen doo nat this alonelye, but also all poulce, as
 beanes, chyches, chestons, and suche lyke. And
 specially suche as haue moche huske, as beanes
 and blacke ryce. Also the huske of them all nozi-
 sheth worse than the pythe within. And here is
 to be noted, y there is a maner of whyte rounde
 pelen: wherof the cod is very smal and thynne:
 and one maye eat these peasen with the huske,
 more surely than other, al though it were better
 to hulle them. And all be it that the reason afore
 sayde is trewe touchynge all poulce, yet ye shall
 vnderstande, that the hulles of grene pulce is
 lesse, and lesse dyuersyte is betwene the huskes
 and the pithe within, and more easye to digeste:
 And therfore some say they be more holsome for
 folkes in helthe: but it is nat so, for grene pulce
 is of ryght greatte superfluitie and corruptible
 substance, wherfore they be lesse holsom for holle
 folkes. And note this for a treuth, that dry pulce
 if y vtter huske be taken away, is more holsome
 than grene: but grene is better than dry unhulled
 Farther, the substance of all poulce is inflatue
 and harde of digestion: and their pl nozyshe-
 ment is unholsome in the regiment of helthe: but the
 broth of them is holsome. For the broth maketh
 the bealye laxatue, and maketh one pisse, and
 vustoppeth the veynes. Wherfore it is holsome
 at such tymes as folkis vse grosse and opilatue
D.ii. meates,

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meates, as on fastynge dayes. For this broth or pottage conuenientlye made, is not so hurtefull as the substance: therin is no inflasyon, nor dysculte of noyschement or digestion. This broth is made on this wyse. The ryce or peasen muste be layde in warme water, and therin to be all to rubbed with ones handes a good whyle: and after in the foresayd water shuld be tempred all the nyght: & therin the nexte nighte folowynge to be boyled twyse or thryse, and than dyghte, and so reserued. And whan the houre of dyner drawethe nere, to dresse it with cynamum and saffron, and a lyttell courtly wyne put therto: and than boyle it ones, and so eate it at the begynnynge of dyner or soupper. And the broth or potage of ryce and of rounde whyte peason is very holosome and frendly to mans nature: and lyke wyse theyr substance.

¶ Lac ethicis sanum, caprinum post camelinum.
Ac nutritium plus omnibus est asinorum.
Plus nutritium, uaccinum sit et ouinum.
Si febriat caput et doleat, non est bene sanum.

To chosse mylke, Here the auctour teacheth vs certeyne lessons to chosse mylke. If yst gootes mylke is holosome for them that be in a consumption, or be leane, or that haue a consumyng ague. And Auicē sayth, that gootes mylke and asses mylke is good for them that be in a consumption. By reason that gootes mylke is temperate, & noysmeth moche. And nexte to this is camelles mulke. For that is

subtyle

Aut. li. can.
ca. de lacte.
¶. 1. 4. tract
iii. capit. de
remo. me:
dic. humect
ethicos.

subtyle, very wattryshe, and moyst, and by reason that it is verie moyste, it nouryssethe but lyttell: and therfore it is not so holtsome for them as gootes mylke is: yet this camelles mylke, newelye after folynge, is holtsome for them that haue the dropsye, and for theym that haue any dysease in the lyuer: for it reuiueth the lyuer, as Auicenn saythe. Secondlye he saythe, that asses mylke is mooste holtsome for dyse folkes in a consumption. This is of trouthe, if ye wyll compare asses mylke, with mylke of other brute beastes: for it enclyneth to coldenes and humyditie, and is subtyle and sooner entreth, and moze slowly conielethe, thanne the mylke of any other brute beaste, as Galen saythe. The same saythe Auicenn, and that after womans mylke, there is none to asses mylke. And he saythe, if any helpe the feuer ethycke, it is asses mylke: yet to compare asses mylke with womans mylke, it is not soo holtsome. For womans mylke taken by suckyng, is mooste holtsome, as Auicenn saythe. By reason that womans mylke is colde, moyste, and moze lyke to mans nature, it entreth moze swyftely, and is digested moze sooner, & noysseth better. And this mylke to be gyuen to them that be in a consumption, shulde be mylked as nere the patients beddes side as is possible, and forth with to mynysstre it vnto hym, lest the ayer corrupt it. And here is to be noted, that in some casis, sowter or butter mylke is better for folkes in a consumption

Aul. ff. carr.
ca. de lacte.

Galen. vi.
de ingenio,
cap. vii.

Auicenn. l.
quar. loco
prealleg.

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tion than womans mylke oꝝ asses. Fyꝛste whan by this feuer ethicke, they be caste in a laske.

The. ii. is whā they suspecte coagulation of the milke in the stomake, either by vehement heate of the feuer, oꝝ els bycause the stomake of it selfe is colerycke, the milke shoulde tourne to coler.

The. iii. is, whan the ethycke feuer is coupled with a putrified feuer: specially whan there be nat many opylations in the interpoure partes.

Foꝝ sower mylke restraineth the bealy, and doth nat lyghtly turne in to coler, foꝝ the buttrynesse of it is goone: wherby the mylke dothe lyghtly enflame: noꝝ in a putryfied feuer it is nat soone putrified.

The. iiii. if y^e stomake be foule, mylke dothe lyghtly corrupte therin. The. v. is, whan he that hath the ethycke dysease, abhorette the dulce and cleane milke, but nat the sower oꝝ butter mylk.

The. iii. lesson is, that cowe mylke, and shepes mylke are moze nutratyue, foꝝ they be fatter and grosser then other, as Auicen sayth. And all those beastes mylke, that in byngynge foꝝth their yonge, cōtinue longer thā a woman, is unholsome, but the mylke of those, that bare egally with woman, is most holsome, as cowe mylke.

But Rasus saythe: that the cowe mylke is the grosseste mylke that any beaste gyuethe: and therfoꝝ hit is holsomer than any other, foꝝ them that desyre to be fatte. The. iiii. lesson is, that mylk hurtethe theym that haue the ague, oꝝ the head ache. The cause why is afoꝝe shewed

at

Use. ii. cā.
ca. de lacte.

Ras. iii. al.
mensuram
ca. de lacte

at Persica poma.&c.

Lenit et humectat, soluit sine febre butirum.

Here the auctor sheweth thre properetes of butter.

The fyrste is, butter mollyfyeth the bealpe, and, makethe it sylpperpe, by reason that it is oylpe.

The .ii. is, that butter is moyste, for hit is made of the best parties of the mylke, wherfore it must nedes be moyst, seyng that the mylke is moyste, wherof it is made. The thirde is, that it leuseth the bealpe, and that is by the sylpperpes that it causeth in the guttes. These thre properetes

Aupcen reherveth. And these thre properetes buter enduceth in a bodie, that is not sicke of a feuer: for it hurteth theym that haue an ague, by reason that þe vnctuosityte of the butter augmenteth the heate of the feuer. And all be hit that butter causeth the forsayde properetes: yet by reason that hit is ouer moyste, and vnctuouse, hit is vnholosome in the waye of meate, and specially to eate moche therof. For hit engendzeth lothsomnes, and maketh the meate to swymme aboute the bynne of the stomake: and laxeth the bealpe out of measure, and prouoketh one to vompte. Therfore butter shulde in no wyse as meate be eaten in greate quantite, and specially hit shuld nat be eaten after other meate: but to vse it with other meate, it is very holosome.

Incidit atq; lauat, penetrat, mundat quoq; serum.

Here thauctor sheweth .iiii. properetes of whey.

The fyrst is, hit is incysyue or subtylpe. The .ii. it

Thre properetes of butter.

Butir. si canis
ca. de buty
ro.

The properetes of
it VVhey.

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it is washyngge oꝝ scourgyngge. The thyrð is per-
 syngge, whiche properte procedeth of the fyrste.
 The fourth is, it clenseth oꝝ pourgeth. Auycen
 recytpnge these proprietes saythe: That whey is
 subtiliatyue, washyngge and leusinge, and therin
 is no moꝝdication. Rasis sayth, that whey doth
 expelle ruddye coler, skabbes, and pusshes, and
 also pypmuls in the face, and also it is holsome
 for theym that haue the ianders, and foꝝ theym
 that be distempered by to moche dꝝynkyngge of
 wyne.

*Aul. ii. can.
ca. de lacte.*

*Rasis. iii.
alim.*

¶ Caseus est frigidus, stipans, grossus, quoq; durus.
 Caseus et panis bonus est cibus hic bene sanis.
 Si non sunt sani, tunc hunc non iungito pani.

Four pro
 perties of
 chese.

*Aul. ii. can.
ca. de caseo*

Here the auctour recytech.iiii. proprietes of chese.
 The fyrst is: that chese is naturally colde. And
 this is to be vnderstonde of grene chese, the
 which is colde and moyst, and not of olde chese,
 the whiche is hotte and dꝝye: as Auycen saythe.
 Oꝝ elles it maye be vnderstonde by chese, that
 cruddeth onely of y mylke without mynglyngge
 of any other thyngge. Foꝝ there is some chese na-
 turally hotte, that heateth the stomake, & biteth
 the tonge by mynglyngge of other thynges there
 with, as some chese that is grene in coloure, of
 whiche if one eate moche in quantitie, it doothe
 heate & enflame the body. The seconde properte
 is, that chese maketh one costyse, and this is of
 trouthe, specially if it be harde, and made with
 moch renles. The third propertie is, that al chese
 en-

ingendzeth grosse humours: for al chese is made of the grosser and moze erthy parte of the milke. The .iiii. properte is, that milke byndethe the wombe, and this and the .ii. is all one. Farther the texte sayth: that though chese, that is eaten alone, be vnholosome, by reason that it causethe yll digestion: yet if one eate a lyttel courtly with breadde, it shall digest with the breadde, and nat other wyse: And this is of trouth, if holle folkes and nat sycke eate hit. We spake befoze of chese at Nutrit et impingat &c.

Ignari medici me dicunt esse nocuum.

Sed tamen ignorant cur nocumenta feram.

Languenti stomacho caseus addit opem

Si post sumatur terminat ille dapes.

Qui philicam non ignorant hæc testificantur.

Here the auctour blameth them that absolutely reprove the vse of chese. And expzesseth. .ii. vtilltes therof. Fyrst chese cōforteth a sicke stomake. But note well, that all chese doth not ease euery diseased stomacke. In some cases all chese hurteth the stomacke of seld kuyttinge, and euerye stomacke weakened by longe syckenes. But newe grene chese of smalle clammynes, comfōrteth a hotte stomake, as Rasis sayth, it repzesseth his byounes and heate. And eke it comfōrteth a drye stomake, by reason that hit is moyste. And olde chese oz verpe tarte oz moche cruddye, hurteth moche suche stomakes. But olde chese, oz verpe cruddy chese comfōrteth the stomake, aboute the

R whiche

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whiche hangethe moche fleume: for suche chese with his tartenes cuttethe and scourethe awaye the fleume. But newe and softe chese hurtethe suche a stomacke wth moche. The secōd vtilite is, that chese that is eaten after other meate, maketh it to discende downe into the place of digestion: that is the bottum of the stomacke. All this they knowe, that haue the verpe science of physyke. And Rasis saythe: that a lyttell curtyse of tarte chese, eaten after meate, fortifyethe the mouth of the stomacke, and taketh awaye the ouer moche sacietie, and lothynge, the whiche swete and vinctuous meates are wont to engendze about the stomakes mouth.

*Inter prandendum sit sepe parumq; bibendum.
Vt minus agrotet, non inter fercula potes.*

Here the auctour teacheth two lessons. The first is that a man at his meate shulde drynke lyttell and ofte. But this thyng is al redye declared. The ii. lesson is, that betwene meales one muste forbear drynke, speciall^y if the meate that he dyd eate be vndigested in the stomacke, excepte greatte necessitie constra^yne hym to drynke, for drynkyng than letteth and breakethe digestion of the meate that is afore eaten. For it causethe the meate to descende from the stomacke vndigested, and marreth the appetite, it greueth the bodie, and engendzethe the feuers, and other dysseases.

Vt uites penam, de potibus incipe ecam.

Here

Here the auctoure saythe, that one oughte to begyn his soupper with drynke. Some expounde this verse thus. If thou wilt eschewe sycknes, drynke at souppet or thou begynne to eate. But this expositiō is reproued. For after phisitions, a man shulde begynne his soupper with meate, and nat with drynke. And all thoughe this boke was made for englyshe men, yet they kepe nat this rule: for at what houre of the daye soo euer they drynke, they eate fyrste a morsel of breadde. Therfore this verse may be expōide other wyse: taking drynke for meate moyst & easy of digestiō as Hippocrates taketh drynke whan he saythe. It is easier to fyl one with drynke thā with mete. So that the sentēce of this verse shuld be thus: It is better to begynne our supper with drynke, that is with meate moyst, and easy of digestion than with meate that is grosse, harde, and of yll digestion. The reason is, if one eate meate that is moyst and easye of digestion, after meate that is grosse and harde of digestion, by reason of the dygestyue heate of the nyght, it wyl be dygested longe before the grosse meates. And whan it can nat for the grosse meate that is vndigested haue issue, it bournethe ouer moche: or if it issue, it pluckethe with it parte of the grosse meate that is vndigested. Therfore it is beste to begynne with meate moyste and easy of dygestion: that whan it is dygested, it maye without lette issue oute.

Hippoc. R.
part. apho.

R. ii.

Singula

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Singula post oua pocula sume noua.

Post pisces nux sit, post carnes caseus assit.

Vnica nux p̄dest, nocet altera, tertia mors est.

Here be certeyne lessons. The fyrst is, to drynke a draughte of wyne after one hath eaten a newe layd egge nere roasted, is very holsome. The reason maye be, bycause a newe layde egge nere roasted, is of ryght great nouryshement, and easely digesterhe: and it is of that sorte, that in smalle quantite nourisheth moche: and principally the yolke, as is befoze sayde at *Oua recentia*, So that the wyne, whiche is frendlye to nature, causeth that the egge is more despyroulye drawen of the nouryshynge membyres, and helpeth it to entre. An other cause may be. An egge descendeth but slowly downe: and drynke helpeth it to discēd. The .ii. doctrine is to eat nuttes after fysh in stede of chese. For nuttes by reason of theyr drynes, hyndreth the engendrynge of fleume, that is wonte to be engendred of fysh. And for this cause, nuttes are the laste seruyce in lente. The .iii. lesson is, that after fleshe we must eat chese & nat nuttes, for nuttes do dry ouer moch, and so doth nat chese: but it causeth the meate to discende to the bottum of the stomake, where the vertue of digestion is. And this is certeyne, if the chese be nether to old nor to newe. Farther the texte hath in the laste verse, that a nutte megge is holsome for the body: it maketh the mouth to sauour well, it comforteth the syght,

and

A nutte
megge.

and lykewyse the lyuer, and the splene, and specially the mouth of the stomake, as Auicen sayth But the other commune nutte, called a wallnutte, is hurtfull. This wallnutte, as Auicen sayth, doth enflate, it engendrethe ventosyte in the wombe, it is harde of digestion, and sterethe one to vompte, and that is by reason that it is hotte. But the.iii. nutte, that is the nutte of the crosse bowe is deth, for þe crosse bowe sleeth men. Or elles we may vnderstande the nutte methel: which, as Auicen saythe, is venomous, wherfoze it sleethe.

Aut. ii. can.
ca de nuce
muscata.

Adde potum piro, nux est medicina ueneno.
Fert pira nostra pirus, sine uino sunt pira uirus.
Si pira sunt uirus, sit maledicta pirus.
Si coquas antidotum pira sunt, sed cruda uenenum.
Cruda grauāt stomachum, eleuant pira cocta grauatum.
Post pira da potum, post potum uade fecatum.

In the fyrste verse here the auctour lernethe vs to drinke wyne after peeres. For peeres (as it hath ben before sufficiently declared at length) engendze ventosyte: and of theyz proprete they cause the colyke, and engendze bloudde fulle of aquosytie. And therfoze with them one shulde drynke stronge wyne: whiche consumeth ventosites and aquosites engendzed of peres. Secondly he saythe, that nuttes is a remedy agaynst venome: as it hath bene shewed at Allia nux &c. Farther in the.ii. and .iii. verse he sheweth, that peres that be eaten without wyne, are venomous:

R.iii.

that

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that is hurtfulle to mans nature, the cause is
 shewed in the fyrste verse. yet for all that peres
 be nat venomous simply, for if they were, they
 wolde flee vs, and peres so doyng are accursed.
 In the. iiii. verse he shewethe, that rawe peeres
 are venomous, that is to saye hurtfull: for they
 make the humours to boyle, and bryde & colyke,
 fleume, and skabbe: yet if they be sodde, they be
 medycynable, in maner as is befoze sayde, that
 is to say with wyne: and specially if they be eatē
 after other meate, for so they expulce & dregges.
 In the. v. verse he sayth, that rawe peres greue
 the stomake: for they hynder digestion, and in-
 flate: but sodde peres releue the stomake that is
 greued, and disposen it naturally. In the laste
 verse are. ii. thynges. The fyrste is after peeres
 we must drynke, for the cause befoze sayde.

*Mat. xi. can.
 ca. de pom.*

The. ii. is, that after the eatynge of appuls, we
 muste go to spege: for Auicen saythe: If swete
 or sower appuls fynde any grosse humours in
 the stomake, they force them to dyscende frome
 thence to the guttes: for appulles are moche in-
 flatiue, and engendze ventosites: whiche nature
 expelleth to the inferiour partes,

*Cerasasi comedas tibi confert grandia dona.
 Expurgans stomachum nucleus lapidem tibi tollit.
 Et de carne sua sanguis eritq; bonus.*

Eatynge of
 cherries.

Here the auctoure declarthe. iiii. commodytes
 that come by eatynge of cherries. The fyrste is,
 that cherries purge the stomake. This some saye
 is

is trouth, whan the stones be broken and eaten withall. for these .ii. together, of theyr propre scoure and clense. The .ii. is, that the kernelle of the chery stone, by his vertue, breaketh the stone in ones rapnes or bladder: and it is eaten dyre or made in milke. The thyrde is, that þ substance or meate of cherries engendreth very good blude, and it comforyteche, and fatteche the bodye. And this is proued by experience, for we see that sparowes, whiche are greatte eaters of cherries, in chery tyme theyr lyuers be farre greater than in other seasones, wherby it appereth, that cherries encrease and cōforyte the lyuer. yet here is to be noted, that there be two sortes of cherries, grosse, and smalle. And eke of the grosser two sortes, some are swete, and some sower. All dulce & smal cherries are vnholysom, for they be lightly corrupt, and byede vermyen. The grosse & sower cherries are called Cina, and of these are .ii. sortes. Some be ruddy and softe of substāce, and such must be eaten freshe & newe gethered, and at the begynnynge of dyner, theyr nature is to scourt the stomake, and to prouoke the appetite. The other be blacke, grosse, & harde of substāce, and specially the sower, And these shulde be eaten after dyner or supper. The cause is, for by theyr sowernes they close the mouthe of the stomacke, where by the better and spedyer dygestyon foloweth.

Inrigidant, laxant, multum proficit tibi prona.

Here

THE REGIMENT

Here the auctour reciteth two vtilites that come by eatyng of prunes. fyrste, prunes coole the bodye. And therfore Portugals that dwelle in a hotte countre, sythe prunes alwaye with theyr meat. The second, prunes make one to laske, by reason of theyr humydyte and clammynes, as Galen sayth. This is of trouthe if they be rypp. For prunes that be nat rypp, be styptycalle and nouryshe lyttell, as Auicenn sayth. And thoughe Damaske prunes haue the forsayde vtylites, yet proprelye they be ascryued to prunes of Armenye. For prunes of the countre of Armenye, are better than any other: And they vnbynde the wombe moze vehemently than any other, as Auicenn sayth. And wytteth wel, that rypp prunes are bled, and not vnrypp. And prunes most holtsome for mans nature be þe longe ones, that haue lyttell substance about þe stone, smal, harde, and in maner dry, and the vtter skynne thynne: and they shoulde not be swete in taste, but some what sower, and of this sorte are Damaske prunes: & these refreshe & coole the body, as sayd is: There be many other sortes of prunes, whose vse is not accepted. There be also prunes called wyld prunes, þe whiche growe in the woddes: these be not lacytue: of them water is distilled to bynde the wombe. Prunes that are taken to make one to laske, muste be fyrste layde in colde water, for than they coole and moyste moze perfectly, & by theyr sypynnes they leuse the coler, that

Ga. ii. alt.
mētopum.

Aut. ii. can.
ca. de prunis.

The best
prunes

that they come to, and soo the stomacke is better disposed to receiue fode. And here is to be noted, that the moyste pynes and newe are moze alteratyue, though they be of worse nouryshement, and of moze superfluity: but dype pynes comforte moze, and better nouryssh the body. And as it is sayde by pynes, soo after the maner is vnderstande by cherpes. Yet not with standyng the humydite of cherpes is subtyl and lesse clammy, wherby they nouryssh lesse than pynes.

Perfica cum musto, uobis datur ordini iusto.

Sumere sic est mos, nucibus sociando racemos.

Passula non spleni ruffi ualet, est bona reni.

Here the auctour teacheth thye doctrynes. The fyrste is. That with peaches we shoulde drinke muste for two causes. The fyrste is, for muste is hotte, & boyleth in our bodye, whiche boylunge and heate fordothe the coldenes of the peach.

The seconde cause is, peaches be ryghte colde, and cole the body verie moche. Therfore that wyne shulde be dronken vpon them, whiche heateth moze than other: and that is muste, whiche is knowen by experyence. The maner howe we shuld-eate peaches and other frutes, is declared at *Perfica poma*, &c. The secod doctrine is, & with olde dry nuttes we muste eate rayns. For newe gethered nuttes are holsome all alone: but olde dry nuttes are greate dryers, and throught their vinctuosityte they lyghtely enflame the bodye: wherfore rayns with theym muste be eaten,

To drinke
wyne with
peaches.

Perfica
poma
et
c.

Perfica
poma
et
c.

S

whiche

THE REGEMENT

whiche restrayne inflammation and dyines, by reason that they be moyst. And of nuttes, is spoken more largely at *alica nux. &c.* The .iii. doctrine is, that resins of cozans hurte the splene, for they cause but opilation therof: yet they are holsome for the raynes, for by theyr prouokynge of brune they poutge the raynes.

Scrofa, tumor, glandes, ficus cataplasmata cedit.

Iunge papauer ei confrica foris tenet ossa.

Here the auctour saythe, that playsters made of fygges are holsome agaynst thre diseases, that is to say, swynes pucl, kyrmels, and swellynge. By swynes pucl is vnderstande inflasion vnder the chinne aboute the throte. And hit is called *scrofula* a *scrofa* that is to saye, a sowe or a swyne, eyther bicause this disease chanceth many times to swyne through theyr gulositie: ozels bicause þe chappe of this disease is likened to a swyne, as *Aupcen* sayth. By kyrmels are vnderstande impostumes, whiche commonly chaunce vnder the arme pyttes, and in the groynes. And by swellynge may be vnderstand inflasions in any parte of the body. Wherfoze to hele these impostumes, and specially to rype them, fygges shulde be sod in water, and with the water shulde be myxed a lyttell curtsy of byneger, þe whiche helpethe the vertue of fygges to entre. And whanne hit is sodde, the fygges muste be beaten in a morter: and than myngled with a courtisy of the water that they were sodde in, and so make a playster.

*Aut 3. 4.
tract. 2 ca.
de postu-
lis.*

*A playster
made of
fygges.*

A playster is properly a medicine made of some herbe, or flower, and the iuyce therof: as this berse saythe Cum succum ponis & herbam, tunc catas plasma facis. The. ii. stylyte is, That a playster made of fygges and poppy seide ioyneeth or letteth broken bones to gether agayne. And they muste be sod to gether in water without bynegre: and than stampe it in a morter, and put thereto a lytel of the water that it was sodde in, and so laye it to the soze. The reason here of may be: by cause poppy seide both taketh awaye the sensybiennes of the membris, wherby the ache, that is wonte to chance in breakynge of bones, is done away, and prouokerhe one to slepe. And the fygges do drawe the humydytes of the bodye to the vtter partes: whiche humydytes broughte to the bones, wyl drawe, retaine, or holde them to gether, but neuer perfectly knyt them. And wyttethe well, that there be. iiii. kyndes of poppies, whyte, redde, and blacke. The redde is benemous, and groweth amonge corne. The yonge scholers are wonte to stampe the flowers therof, to make redde ynke.

A playster
of fygges
and poppe
seide.

Pediculos, veneremq; facit, cuilibet obstat.

Here be declared. ii. operations of fygges, fyyste moche eatynge of fygges makethe one lousye: and this is for certayne, if the fygges be dry, as Auicē sayth. The cause is by reason of the maliciuousnes and corruption of the humour that is of theym engendred. An other cause maye be, by

Eating of
fygges.

Auicē. cā.
cap. de si-
cubus.

S.ii.

reason

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reason that fygges stee one to sweate moche, wherof lyce are engendred. The .ii. operatyon is, fygges stee one to carnal luste: and lyke wise they haue many superfluites, and augment the seede of generation.

Multiplicant mictum, uentrem dant escula strictum.

Escula bona dura, sed mollia sunt meliora.

Here are declared .ii. vtillites of medlars. The fyrste is, that they encrece brine: that is by reason that they make the dregges harde, and soo the watrynes tournethe in to moche vryne.

The .ii. vtillite is, that medlars make one coaspyue, by reason of their solwernes and stipticite, and therfoze the texte sayth, that harde medlars be better to stoppe the laske. But yet the softe medlars be better then the harde: for they nouryshe moze and bynde lesse. And here is to be noted, that medlars nouryshe lesse than appulles, peares, peaches, fygges, and suche lyke: whiche thyng apperethe playnely by their egrenes of relyshe or taste, and hardenes of their substance after they be ryped on the tree, and therfoze we shulde eate fewe medlars, and rather in waye of medicine than meate, and by cause medlars rype nat on the tree softe inoughe to eate, they muste be layde in strawe tyll they be softe: And thare they be moze delectable and lesse stypiticall.

Prouocat urinam mustum, cito soluit, et insat.

Here the autour retitynge. iiii. ppzetes of muste, sayth, that it prouoketh one to pyss, by reason of
the

the erthy partes scouryngly bitethe the bladder. whan they come therto: þ̄ whiche constrayneth the bladder to auoyde the bryne. And this proprete is vnderstande of mustes, þ̄ haue bptynge lees, as moche reinnithe must hath. For mustes that haue grosse lees do not nyppe, but rather stoppe and lette the brine, as is befoze sayde at *Impedit urinam, &c.* The.ii. proprete is, must makethe one lyghtely to laske. The reason why, is shewed in the fyrste proprete. Thyrdly, must is inflatpue: for the boylynge that it makethe in the body, repleth hy ventosytes. The causes of these two propretes are shewed befoze, at *Impedit urinam.*

Grossos humores nutrit seruicia, uires
 Prestat, augmentat carnem, generatq; cruorem.
 Prouocat urinam, uentrem quoq; mollit & inflat.
 Infrigidat modicum, sed plus desiccatur acetum.
 Infrigidat, macerat, melanc dat, sperma minorat
 Siccus infestat, neruos et pingua siccatur.

Here the auctour rehersynge. ii. thynges declareth. viii. propretes of ale or bere. Fyrste he saith that ale engendzethe grosse humours in mans body, whiche is of trouthe in regarde of wyne. And after the diuersite of coyne or gros substāce that the ale is made of, the grosser humours it engendzethe. Secondly, ale augmentethe the strengthes: and this dothe ale that is made of the best grayne and wel sodde. for by reason that it nourysshethe moche, it encreaseth the strengthe.

S. iii.

Thurdely

THE REGEMENT

Thyrdely, it encreacethe fleshe: by reason that it
nourysethe moche: and for the same cause it en-
creaceth the bloud. And these .iii. laste propertes
be in stale ale: that is well sodde, and made of the
beste grayne. Fyftely, it sterethe one to pylse.
Syxtely it maketh one to las ke. And these .ii.
propertes be in clere bere, that hath moche of the
hoppe, as bere of Amburgens, whiche by rea-
son of the hoppes it byngethe one in a las ke.
And it is not good for theym that haue a weake
bryne. For this bere, by reason of hoppes, doth
lyghtely ouercome the bryne. Seuently, it
enflatethe the bealy: that is of trouthe if it be
yll sodde, as Hollande bere dothe, whiche enfla-
teth mooste, and stoppeth, and therfore it fattereth
tyght moche. The. viii. is, that a litel curtsy ale
cooleth. So doth bere of Hollande, Brabande,
Hepnaulte, and Flanders. And this it is that we
 vse dayly. And this properte is for certayne in
 respects of wyne. Here is to be noted, that ale
 maye be made of ootes, barley, & wheate. And as
 the grayne is altered, so is þe cōplectiō of the ale.
 Hit that is made of barley, enclyneth more to
 colde, for barley is colde. Hit that is made of
 barley and ootes, stoppe the lesse, and lesse in gen-
 dret bentosytes, and nouryseth lesse. And ale
 made of wheate malt, enclyneth more to heate,
 it nouryseth more, and stoppeth more. And the
 grosser the ale is, the worse it is, the subtyler the
 better. Farther, ale that is made of thynges,
 that

that makethe one Dronke is worste, as of darnel:
 For this greyne specially engendzeth head ache,
 and hurteth the senowes. Farther in the texte
 are. v. proprietes of vyneger. The fyrste is, it
 dryeth. For Auycen saythe, it is a stronge dryer. Aui. ii. ca,
cap. de as
ceto.
 And therfore phisittians bydde in the tyme of pe-
 stilence to vse it with meate and dynke. For
 Auycen sayth, he that vseth vyneger in his meat Aui. iii. i.
in ca vnus
codoct. v.
 and drinke in pestilence tyme, nedeth nat to drede
 the sykencs. The secōd is þ̄ vineger of his owne
 propriete colethe. Thyzdely it maketh one leane
 by reason that it dryeth. And this is for a very
 trouth, if one take it fastynge, as Auycen saythe. Aui. iii. i.
doc. iii. ca,
v.
 Yet neuer the lesse, the continual vse of vyneger
 specially fastynge, bredeth many inconueniēces,
 it febleth the syghte, it hurteth the breste, and
 causeth the coughe, it hurteth the stomake and
 lyuer, & vehemently oppzesseth the senowes and
 ioyntes, verynge theym with artticall grefes,
 with tremblyng and shakynge. Fourthly vy-
 neger engendzeth the melancoly humours, by rea-
 son that it cooleth and dryeth. Fyftly, vyneger
 diminisheth the seed of generation, for as moche
 as hit cooleth, dryeth, and maketh one leane.
 These sayd proprietes Rasys putteth, sayenge:
 Vyneger is colde and drye, whiche maketh one
 leane, it dystroyeth the strengthes, hit dimin-
 isheth the sede of generation, it enforeth blacke
 coler, it weakeneth ruddy sanguine coler, and ma-
 keth the meate subtile, that it is myngled with.

THE REGIMENT

In the last verse thauctoz putteth thre thynges. The first is, that vyneger hurteth leane folkes. By reason that it dryethe and the tartenes maketh it to drye the more. For lyke ioyned to lyke, maketh one the more furious. And eke euerye decayed complexion is holpe by the contrarype: and by the lyke, it is broughte in to worse case. Secondly, vyneger hurtethe the senowes, and thyzdelphe it makethe one leane, as is before sayde.

Rapa iuuat stomachum, nouit, producere uentum.

Prouocat urinam, faciet quoq; dente ruinam.

Si male cocta datur, hinc tortio tunc generatur.

Here the auctour declareth .iii. vtilites of rapes temperately sodde, and one inconuenience of the same. Fyyste rapes comfozte the stomake: for the stomake digesteth them well, and is not greued therewith. Secondly, rapes bzeaketh wynde, as appereth by experience. Thirddly, rapis prouoketh the bryne. Yet besydes these propzetes, Auerrois saythe, That rapes greatly comfozte the syght. The vl of rapes is, that the continual eatynge of theym hurteth the tethe. In the laste verse he sayth, that rapes cause thzowes oz gnawynge in y bealy, by reason y they multiply ventosities, as sayth this verse:

Ventum sepe rapis, si tu uis uiuere rapis.

The taples of rapes leuileth the bealy. farthermore note, that of all rootes rapes doth best nourt the mans body, as appereth by the sweteness that

that is founde in their sauiour, for al swete meates nourishe moze the body than sower, bytter, or tarte. Therfoze bycause rapes be the swetest of all rootes and lesse sharpe, they be mozte hol- some in the waye of meate, but yet they engendze grosse melācoly blud: if they be not wel digested. And it is good to purifie theym from the fyrste water, and in no wyse to eate them rawe. They nere one to bodyly lust, and clese the wayes that the brine runneth.

Egeritur tarde cor digeritur quoq; dure.

Similiter stomachus melior sit in extremitates.

Reddit lingua bonum nutrimentum medicine.

Digeritur facile pulmo, cito labitur ipse.

Est melius cerebrum gallinarum reliquorum.

Here the auctour reciteth fyue thynges. The fyrste is, that the harte of beastes is slowly dy- gested, by reason that the harte fleshe is melan- colious, whiche is hardly dygested, and slowly descendeth, and as Ruysen sayth, is ynholosome fleshe, and as Rasis saythe, it nourissheth lytell. The secōd is, that the māwe lyke wyse is pl of di- gession, and slowe of discendyng, by reason that it is a senowpe membye and grystlye, wherefoze hit dygestethe yll, and engendzethe yll bloudde. Farther the texte sayth, that the extreme partes of the māwe, as the bottum and bymme are bet- ter dygested, by reasonne that those partyes are moze fleshy and fatte. The thirde is that y tonge is of good noysshement, and that is touchynge the

Aut: 2^{da}.
ca. de nuce

THE REGIMENT

Auf. ii. cā.
capitū. de
carne.

the roote, as Auycen saythe, by reason that it is fleshye, and easye of dygestion. And amonge all other, a roasted pygges tonge, the skynne scraped of, is lyke brawne, as prynces karuers knowe. A netes tonge by reason that it is moyste, is nat very hoisome. But for all this, these delycate fellows, or they roste a netes tonge, they stoppe hit with cloues, wherby the moystenes is diminished. And the meate is apter to eate.

The fourth is, that the lyghtes are easy of digestion, and easy to aboyde out, and this is by reason of theyr naturalle softenes. Yet theyr nourishment is lyttell and vnholosome for mannes nature, for hit is fleumatike, as Auycen sayth.

Auf. can. i.
ca. de puls
mone.

And here is to be noted, that though the lyghtes of a tuppe be vnholosome to eate, yet it is medicturable for a kibe or a soze hele, if it be layde hote therevnto, as Auycen saythe. The. v. is, that a hennes brayne is best: whiche (as Auycen sayth) stancheth bledying at the nose. Hit must be eaten eyther with salte or spices, for of it selfe hit prouoketh one to vompte. And phisytions saye, that chekyns braynes augmente the memozye.

Auf. ii. ca.
nōne.

The brayne of hogges are vnholosome for man. But the brayne of a shepe, of a hare, or of a cony, may be eaten with salte or spices. And of braynes we haue more largely spoken befoze at Nutrit et impingnat. &c.

Eating of
fenel seede.

Semen finiculi fugat et spiraculi culi,
Here thauctour rehersinge one doctrine of fenell seede

seede, saythe. it breaketh wynde: by reason that it is hotte and drye. And physitions saye, that the eatynge of fenelle seede engendzeth. iiii. comodities. ffirste, it is holsome for the ague.

Secondly it auoydeth poison. Thirdly, it cleaseth the stomacke. And fourthly, it sharpeth þe syghte.

These foure vtilites are reherfed in these two verses.

*Bis duo dat maratrum, febres fugat, atq; venenum.
Et purgat stomachum, lumen quoq; reddit acutum.*

And Auicen reherfing these. iiii. properties saith, Auicen. ii.
cā. cap. de
feniculo.
Democritus demed, that venemous wormes desyre newe fenelle seede, to comforte and sharpe

theyr syghte: and serpentes after wynter, issuyng out of theyr caues, do rubbe their eies ageynste fenelle, to clere theyr syghte. Farther note, that fenelle digesteth slowely, and nouryssheth yll and lyttel: and therfore it is vled as a medicine, and nat as meate. wherfore it ought nat to be vled in the regyment of helthe, but to expelle the vnholsomenes of other meates. As we vse some tyme to eat persely with lettise, to resyste the coldenes and humidite of the lettise: so lyke wise fenell may be sodde with gourdes and rapes, to withstande the vnholsomenes of them.

Emendat visum, stomachum confortat anisum.

Copia dulcoris anisi sit melioris.

Here chauctour reciteth. ii. vtilites of anis seede. ffirste, it comforteth the syghte, and secondly the stomacke: by reason that it heatethe and mundryeth the stomacke: and eke for the same reason it

C. ii, comforteth

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Wofte hnr
full for the
syghte.

Aui. 2. cā.
ca de aniso

comfortethe the syghte, for nothyng hurtethe
the syghte more, than vncleannes of the stomake.
For from the vncleane stomake vncleane vapours
ascēde to the eyes & trouble and hurte & spirites.
These are the . ii. propertes of dulce anys sede.
And besyde these, Auicen rehersyng many other
profytes of anis sede, sayth, that it alwageth do-
lours, breaketh wynde, and quenchethe thyrste.
caused of salte moystenes, it openeth opilations
of the lyuer and splene, engendred of humidites:
and lykelwys of the raynes, bladder, and ma-
trice: it prouoketh bryne, and menstruous fyre:
it clenseieth the matrice from white humydites,
and stereth one to carnall luste.

si cruor emanat spodium sumptum cito sanat.

Auicen 2.
can. cap. de
spodio.

Here thauctour putteth one comodite of spodium,
And that is, that spodium takē, healeth the bloudy
fyre: by reason that & vertue therof comfortethe
the lyuer, and so the liuer fortified (whiche is the
original fountayne of bloud) the bloud is there
better reteyned. And Auicen saythe, that spodium
is the rootes of reedes burned. And it is sayde, &
these rotes, moued by the wynde, and rubbyng
them selfe to gether, burne one a nother. Yet
Symon the Janwaye saythe, that spodium is a
thyng, whose begynnynge is vnknewen vnto
vs: it semethe to be a thyng bzynte, and diuysi-
ons of reedes burned. And it doothe not onely
helpe the bloudy fyre, but also the lakke and
spynge, as Rasis saythe. It helpethe also a
Sharpe

Sharpe ague, and is comfortable ageynste the
 Makynge therof, and for ouer moche auoydynge
 of colet it helpeth the stomacke, as Auicen saith.
 And as spodiū doth helpe and comforte the lyuer,
 so ther be other medicins, that haue lyke aspecte
 and lyke vpprete to comfort other speciall mem-
 bres: as Mace the harte: Muske the brayne:
 Alykeres the lyghtes: Caper the splene, and ga-
 lyngale the stomacke. As appereth by these Vers.

*Sandet epar spodio, mace cor, cerebrum quoq; musco,
 Pulmo liquiricia, splen, epar, stomachusq; galanda.*

Vas condimentii preponi debet edenti.

Sal virtus refugat, et non spaciumq; saporat.

Nam sapit esca male, que datur absq; sale.

Vrunt persalsa visum spermaq; minorant,

Et generant scabiem, pruritum, siue vigorem.

Here the auctour teachynge. iii. thynges saythe.
 That befoze all other thynges salte must be sette
 vpon the table, as the vulgar verses teache vs:

Sal primo poni debet primoq; reponi.

Omnis mensa male ponitur absq; sale.

Secondly he sayeth, that salte respysteth venome
 for. ii. causes. Fyrste for that salte is a drier: and
 so dryeth vp the humidites that wolde corrupte.
 An other cause is, that salte drieche & suppresseth
 the humidites, drawynge them out of the body,
 and soo shutteth the poores, and consequentely
 stoppeth the entrance of venome, whiche is wonte
 to entre by the poores. Secondly he sayeth, that
 salte maketh mans meate sauory. For comonly
 we se no meates sauory withoute salte, as sayth

C. iii.

the

THE RIGEMENT

the thynde verſe. Thyndly thauctoz openeth. iiii.
incōueniēces of ſalte, oz meates to moche ſalted.
Fyrſte, very ſalte meates marre the ſyght, for. ii.
cauſes. The fyrſte is, that ſalte thynges dyp ouer
moche, whiche is cōtrary to the eies, the inſtru-
mentes of ſyghte: for the eies are of the nature
of water, as the Phyloſopher ſaythe. The. ii.
cauſe is, for that meates verpe ſalte engendze
pche and nyppynge, in maner as is afoze ſayde.
Of mordicative meates beyng in the ſtomacke,
fumis mordicative are liſted vp, whiche by their
nyppynge hurte the eies, and make theym very
red. And therfoze we ſe þ they that make ſalte,
haue commonly redde eyes. The. ii. hurte is,
that very ſalte meates dyminiſhe the ſeede of ge-
neration: by reaſon that very ſalte meates dype
ryghte moche all the humidites of the body:
wherby the ſede of generation is dyped, and ſoo
made leſſe. The. iii. hurte is, it engendzethe the
ſcabbe: by reaſon that ſalte engendzeth a ſharpe
brytynge humour aduſt, which cauſeth the ſcabbe.
The. iiii. hurte is, it augmenteth pche: by rea-
ſon that it engendzethe a mordicative pchynge
humour. And of theſe. iiii. hurtes Raliſ ſpekerh.
Farther it burneth their bloud that take great
quantite therof: it feblethe their ſyghte, it my-
nyſheth the ſede of generation: and engendzeth
pche and ſcabbe. And beſydes theſe hurtes,
verpe ſalte meate engendzethe ryng worms,
dye ſcurfes, moꝝphewe, lepy, in theym that be
diſpoſed

Phi. in de
ſenſu et ſe
ſito.

disposed there vnto, and fleethe the passage of the bryne: whan they are longe continued: Yet whan it is a lyttelle powdred, hit taketh awaye lothyng, And makethe one to haue a good appetyte.

Hi feruore rigent tres salsus, amarus, acutus,

Alget acetosus, sic stipans ponticus atq;

Vinctus et insipidus, dulcis dat temperamentum.

Here thauctour reciteth the qualities of al sauerynes. fyrste, he saythe, that these thre sauerynesses or relpsches, saulte, bytter, and Charpe, heate the body that receyueth theym. Secondly he sayth, that these thre sauerinesses, tarte, stipticall, and pontike, coole. Thyrde he saythe, that these thre relpsches; vnctuous, vnsaucry, and swete, are temperate: they make the bodye neyther hotter nor colder. Farther, after Auicen there be. viii. talages or sauerinesses, þ folowe vnsaucrynes: & they be, salt swete, bytter, Charpe, terte, pontyke, styptrycke, and vnctuous: and to number vnsaucrynes for sauerines, as the texte dothe, there be. ix. and than sauerynes is taken for euerye thyng iuged by taste. And amonge these tallages there be thre hotte, as saythe the texte, salte, bytter, and Charpe: and, as Auycen saythe, the Charpe is the hotter, and the next salt, and than the bytter: For as moche as Charpe is stronger than the bitter is, to resolue and scoure the incidentes. And than salte is lyke bytter, broken to gether with colde hamydite. And of these

Au.ii.can.
trac.i.ca.3

these tallages, thye be colde, eger, styptycke, and pontyke. But pontyke is colder than the other: and next therto is styptycke. And therfore all frutes, that come to any sweteness, haue fyrste a tallage pontyke, of a vehement coldnes, and after that the frutes by the heate of the sonne, be digested, there appereth in them stypticke, and after they declyne to sowernes, as grapes, and than to sweteness. And though the tarte be not soo hotte as stypticke, yet by reason that hit is subtile and persynge, hit is in many of more coldenes. And after Aulcen pontyke and stypticke are in tallage very lyke, but yet the stypticke causeth the vpper parte of the tonge to be sharpe and roughe, and pontyke causeth the tonge to be roughe within. And thye of these tallages are temperate, neither excedynge hotte nor colde, as swete vinctuous, & vnsancty, for though the swete be hotte, yet therein appereth no myghty heate, as Rasis saythe. And euery tallage hath his owne operations, as Aulcen and Rasis say. The operations of sweteness be digestion, soynge, and encreasynge of nourishment, and nature lowngely desyret hit, and the vertue attractiue draweth hit. And Rasis sayth, that sweteness engendyeth moche ruddye colour, and opilations of the lyuer and spleene, speciallly if the sayde membris be apte therunto. And therof foloweth the styre. Hit mollifyeth the stomake, and comforteth þe brest and syghtes, it fatteth the bodye, and augmēteth

teth the sede of generation. The operations of
bytter is to sharpe, and to washe awaye. And
after Rasis, bytter heateth and dryeth strongly,
and lyghly reduceth the bloud to adust malice,
and augmentethe ruddy colour in the bloudde.
The operations of pontike talage, after Auicen,
is contraction, if the ponticite be feble: or elles
expresion, if it be stronge. And after Rasis, pon-
tycke cooleth the bodye, and it dryeth the fleshe,
and dymynisheth the bloudde, if one vse it ofte.
Also it comforyteth the stomacke, it byndeth the
wombe, and engendzethe melancolye bloudde.
The operation of styptycke talage after Auicen,
is contrary, thychynge, hardenynge, and hol-
dynge. And after Rasis the operations therof
are lyke ponticke, though they be weaker: for he
semeth to cōprehende styptike talage vnder pon-
tike: for of styptike he sayth nothyng expressely.
The operations of vnctuous tallage after Au-
cen are sokynge, styppynes, and small digestion.
And after Rasis it mollyfyeth the stomacke, hit
maketh one laskattue, and filleth one or he hath
taken any necessary quantitie of meate: and hit
heatethe, speciallly theym that be vexed with a
feuer, and that haue a hotte lyuer and stomacke.
Hit moysteth and soketh the body, but hit aug-
menteth flume & slepe. The operations of sharp-
nes be resolutiō, incision, and putrification after
Auicen: And after Rasis hit encreaceth heate,
and lyghly enflamethe the bodye, and it bourneth

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neth the bloudde, and tourneth it in to redde coler, and after in to blacke. The operations of salte talage, after Auičen, is to scoure, washe, and drye, and hit letteth putrifaction. The operations of sharpe talage, after Auičen, is to cole and drye: and after Rasis, it restrayneth coler and bloudde, and restrayneth the bealpe, if the stomake and guttes be cleane: but if there be to moche fleumatike matter, hit maketh the bealy to laske, it cooleth the bodye, and eke weketh the vertue of digestion properly in the lyuer.

It hurteth the senowes and senowpe membres, it dryeth the body, but it stereth by the appetite. And Rasis sayth, that some vnsauery thing nourieth well, and that is suche as is temperate. There is other some that heateth temperatelye. And a nother that cooleth temperatelye, and if moystnes be ioyned there with, it moysteth, and with a drye thyng, it dryeth.

Bis duo vipe facit, mundat dentes, dat acutum

Visum, quod minus est implet, minuit quod abundat.

Here are declared foure comodites of wyne soppes. The fyrste is, they pouрге the tethe, by reason that they sticke longer in the teth, than wyne alone or breadde alone: therfore the sylthynes of the tethe is the better consumed, and the tethe the better pouргed. The.ii. commodite is, that it sharpeth the syghte: for it letteth the ylfumes to ascende to the brayne, whiche by theyr mynglynge together, darketh the syght. And this is
by

by reason that it digesteth all pll maters beyng
in the stomacke. Thyrddly, it dygesteth perfytely
meates nat wel digested: for it closeth the mouth
of the stomacke, and comforyteth digestion.

Fourthlye, it reducethe superfluous dygestyon
to meane. And all this is of trouthe, so that the
breadde sopped in wyne, be fyrst tosted, or dyed
on imbers.

Omnibus assuetam iubeo seruare dieteram

Approbo sic esse, ni sit mutare necesse.

Est Hippocras testis, quoniam sequitur mala pestis.

Fortior est metha medicine certa dieta.

Quam si non curas, fatue regis, et male curas.

Hete the auctour recytpnge certayne doctrynes
sayth, that it is good for al folkes to kepe custo-
mable dyete. And by dyete is vnderstande the
mynystrynge of meate and dynke. The brea-
kyng from customable vse hurteth greuously:
for custumance is a nother nature. Therfore, as
it behouethe vs to kepe nature, soo lyke wyse it
dothe custome: and specially pf the customable
vse be laudable. And as it behoueth to kepe the
customable adminystration of meate & dynke:
euen soo it behoueth vs to obserue custome in o-
ther thynges nat naturall, for the selfe reason.

Wherfore if a man is wonte to labour moche,
wyl forgo this custome and lyue ydelly: or la-
bour moche lesse: or go in hande with other la-
bour: or take a nother tyme, or a nother waye:
vndouted it shall ryghte moche infeeble hym.

To Kepe
diets.

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Soe in lyke maner it is in mans dyete, in his slepe, in his watche, and suche lyke accidentes. For truly good custome in al thyng must nedes be obserued, if it be laudable or indyfferente in goodnes or hurtfulnes, in respecte of it, wher- to the chaunge is made. And wytteth well, that they that be accustomed to labour, and exercyse them selfe in any kynde of labour, and all be it that they be feble or olde, it greueth theym lesse: and they labour moze strongly than if they were yonge felowes, vnaccustomed, as Hippocrates saythe, by reason that these feble or olde parso- nes haue moze inclynation and custome to these labours. For nowe the custome befoze taken is hygher, as is sayde in the aforesayde Aphorisme. And this is the cause, why we se olde and feble craftes men, to do it that stronger and yonger than they can nat do, and it greueth them lesse, as a feble olde mylner to lyfte a great weyghte sacke: A smith to welde & labour with a greater hammer, than a yonger man nat theto accus- tomed. The. ii. doctrine is, that greatte harme foloweth change of diete, as Hippocrates sayth: excepte it be nedefull to chaunge it. Forste it is nedefulle to chaunge it, whan greuous dysea- ses shulde growe therby: as custome to fede on yll meates, whiche at lengthe of necessity wyll brede in vs yll dyscales. Suche a custome and other lyke must nedes be amended and changed by lytell and lytell, but nat sodaynely. For all

Hipp. ii. a.
phorismo.

lodaine

Todayne changes hurte vehementely, specially
 from a thyng customable, to vnaccustomable.
 Secondly, it is nedefull to change, to thentente
 it shoulde lesse greue vs, if we happen to change
 our diete. For he þ vseth hym selfe to al maner of
 diete, shall hurte him the lasse. And this must be
 vnderstande of other thynges nat natural, for as
 Hippocrates saythe. A thyng longe customed,
 though it be worse than these that we haue nat
 vset, hurteth the body lesse. Therfore it beho-
 ueth vs to vse thynges vnaccustomed. And here
 is to be noted, that euery man shulde take hede,
 howe he accustomethe hym to one thyng, be it
 neuer so good, whiche to obserue were nedefull.
 Example: If a man custome hym to one maner
 meate or drynke, or to absteyne holly from them,
 or to slepe, or to knowe a woman carnallye, it
 were very dangerous for hym, if he other whyle
 muste absteyne from his custome. Therfore eu-
 ery body shulde be dysposed, to indure heate
 and colde, and to al motions and nouryshe-
 mentes, so that the houres of slepe and watche, the
 house, bedde, and garmentes, may be chaunged
 without hurte: whiche thyng maye be done, yf
 one be nat to nere in obseruinge custome. Ther-
 fore other whyle it behouethe to chaunge custo-
 mable thynges. Thus saythe Rasys. The
 doctrine is, that the stronger and neter waye in
 healyng a pacyente, is to mynystre a certayne
 dyete: For whiche if the phisicion doth nat care

Hipp. 2. 2.
 phorismo.

Ras. 3. al.
 ca de cō-
 seruat. cō-
 fuer.

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The man-
ner of dy-
ete.

and wyllynyster an other vndue dyete, he go-
uerneth his pacient folyschely, & healeth hym yll.
And note, that there be thre maner of dyetes,
grosse, whiche is holle folkes dyete. Sklender di-
ete, whiche is to gyue in maner nothyng. The
thirde is meane dyete: whiche absolutely is called
sklender. And this diete is diuided in to sklender
diete, declynynge to grosse diete: as the brothe of
fleshe, reere rosted egges. small chyckynnes: and
declynynge to sklender diete, as Mellicratum, and
wyne of pomegranades: and meane diete, whi-
che is called certayne diete, as barlye ience nat
beaten together. And this certayne dyete is
holsome in many dysleases, but nat in all. It is
not holsome in longe diseases: for in suche disea-
ses, the might of the pacient, with suche meane
dyete, can nat indure to consume the syckenes,
without great debilitie. Therfore in suche disea-
ses, the meate muste be ingrossed. Lyke wyse it
is unholsome in sharpe diseases, as these þe ende
within. iiii. dayes space or soner: for in suche most
sklender dyete is beste, as Hippocrates saythe.
The most souerayne helpe is to diete the pacient
after his strength and corpozall myghte.

Quale, quid, et quando, quantū, quoties, vbi dando.

Ista notare cibo debet medicus dietanda.

Here thauetour reherfeth, vi. thynges, to be co-
sidered of þe phisition in ministring of diete. First
of what qualyte the meate oughte to be: for in
hotte syckenes, he muste dyete the paciente with
colde

colde meate, in moyste syknes with drye meate,
and in drye syknes with moyst meate. Yet the
naturall complexion muste be obseruedde with
dyete lyke therto. For Galen saythe, The hotter Gal. li. i. c. 10.
bodies nede the hotter medycynes: the colder
bodies, the colder medycynes. The. ii. thyng
is, of what substance the meate ought to be.

For they that be stronge and lustye, and exercise
great labour, must be dieted with grosser meate,
for in them the waye of digestion is stronge, and
so they oughte not to vse sklender meates, as
chickens, capons, beale, or kyddes: For those
sicknes in them wyll bourn, or be dygested ouer
soone: wherfore they muste nedes eate ofte.

But noble men, and suche as lyue restfully must
vse diete of sklender substance, for in theym the
vertue digestiue is weake and not able to digest
grosse meates, as bacon, bese, and fyllthe dyed
in the son. Lyke wise they that be sycke of sharpe
diseases, ought to vse more sklender dyete, than
they that be sycke of longe diseases, as a feuer
quartane. The thyrd is, what tyme dyete ought
to be gyuen: for they that be in helth ought spe-
cially to regarde custome. Wherfore they that
rise early in sommer, and eate but two meales a
daye, oughte to eate aboute the houre of. x. or a
lyttel before: & not to abyde tyll noone, bycause
of the ouer greate heate. Lyke wise they oughte
to suppe aboute the houre of. vi. or a lyttel after.
But in wynter they ought to dyne at a. xi. of the
clocke

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clocke. or of. xii. bycause of the longe sleppnge:
 and than to suppe at. vii. a clocke, or a litel after.
 And specially custome shuld be kept. Tyme also
 in dietynge of sycke folkes. must be consydered.
 For they that haue an ague, whan it begynneth
 to bere them, or a lyttell befoze or after. They
 shulde eate nothyng: for if one eate a lyttell be-
 fore, or whan the fyttē cometh: therby nature,
 that shuld entende to digest the meate, is diuer-
 ted an other waye. If he shulde eate soone after
 the fyttē is goone, hit were vnholysome: For the
 vertue of digestion is verpe weake, by reason of
 the fyttē past: Therfore he must eate so longe a-
 foze, as y meate may be dygested er y fyttē come.
 Or elles so longe after the fyttē is goone, whan
 nature is come to due dysposytion. This is of
 trouthe, excepte ye dyede greate feblisshynge of
 nature. For than at all tymes he muste eate.
 For whan soo euer mans strength is feblisshed
 by any chaunces, he shulde eate forthe with, as
 Galen sayth. Fourthly the quantite of the meate
 must be consydered: For as hit is befoze sayde,
 in somer we muste vse a small quantite of meate
 at euery meale, for than the naturalle heate is
 feble throughe the ouer great resolutions. But in
 wynter one may eate a great deale of meate at a
 meale. For than the vertue digestiue is stronge,
 whan the naturall heate is vnied throughe cir-
 cumstant colde, as we said at Tēporibus veris. &c.
 The. v. is, howe ofte we shoulde eate in a daye.
 For

Ga. in cō. a
 phorismi.
 Cōtēplari
 autē. &c.

For in sommer we muste eate oftener thanne in wynter, in autumpne and ver a lyttelle at eche meale, as is befoze sayde. A yke wyse, if the vertue digestive be weake, we muste eate lyttel and ofte: but if the vertue dygestive be stronge, we may eate moche, and make fewe meales &c.

Syrtely, the eatynge place muste be considered: whyche shoulde not be to hotte nor to colde, but temperate.

Ius caulis soluit, cuius substantia restringit.

Vitæ, quando datur, venter laxare paratur.

Here the auctour declarynge thre thynges, sayth, That the brothe of coole wortes, and specially the fyrst broth, if they be sodde, leuseth the bealy: by reason that in the leues & vtter partes of cole wortes, is a sopp scourynge vertue, weakelye cleuyng and lyghtely separable by small decoction or boylng: whiche spredde abrode by the same water, is made laxative. And this is the fkele that the fyrste water, that cole wortes be sodde in, make one laxative rather than the second. The secod is that the substance of cole wortes after they are boyled, restrayneth the bealy: by reason that all theyr vertue laxative is taken awaye by the decoction, and the erthy dype substance remaineth, whiche byndeth the wombe. The third is, that both taken to gether, the broth and substance of cole wortes, leuse the bealy: by reason that the scouryng sopp vertue remaineth in the water, whiche leuseth all. And note, that

¶

cole

Ar. 3. part.
problem.
Aui. ii. cā.
Rasis. 3. al

coleworztes engendze melancoly humours, and
yl dreames, they hurte the stomacke, they nozthe
lyttell, and dulke the syghte, and cause one to
dreame, and they prouoke menstruosyte and v-
ryne, as Auicen and Rasis saye. Farther moze
note, that the decoction oz seede of coleworztes,
kepe one from dzonkenes, as wytereth Aristotell.
And this thyng is assymed of Auicen & Rasis.
The reason, as some thynke, is the grosse fumes
that by eatyng of coleworztes are lyfted vp to the
bzaïne, engrossyng the fumesities of the wyne,
whiche engrossyng doth lette theym to entre to
the bzaïne. Aristotle sayth, that all thyng that
draweth to it the moystenes of the wyne, expel-
leth it frome the bodye, and that that cooleth the
body, kepeth it from dzonkennes: coleworztes
are of suche nature, ergo. &c. And that colewor-
tes are of this nature, he prouethe thus. By the
feuse of coleworztes, the vndigested humidites of
the wyne are drawen from all the bodye in to the
bladder: and by reason of the colde ieuse that re-
mayneth in the stomacke, whiche cooleth all the
bodye: the persyng of the wyne is fordone.
And so by this meane it kepeth a man sobze.
For the subtile superfluites that naturally coude
nat discende, by reason that the heate of þ wyne
stereth them to ascēd bpward towarde þ bzaïne,
are repzessed downe, and by vertue of this ieuse
are drawen to the bladder.

Dedixerunt malum veteres, quia molliat alium.

Malne

Malue radices rade dedere feces.

Vulue nocuerunt, & fluxum sepe dederunt.

Here thauctoꝝ reherſynge. 3. pꝛopꝛetes oꝝ effectes of malowes ſaythe, that they mollify the bealy. Malowe.
There be. iiii. that mollifye: malowes, and double malowes, Bianca, Uſſina, and Harcury, of whiche mooste commonly clysters be made, to mollifye all indurate and harde matter in man.
There be. ii. ſortes of malowes, the one beareth a bloudded redde flower, the other a whyte flower, and this pꝛely doth mollify moꝛe than ȝ fyrst.
The. ii. effecte of malowes is, ȝ malowe rootes ſhaued, and ſuppositoꝛies made of theym, ſuche as philſytrons are wonte to make of Mercurye, drawe out of mā the indurate matter and dꝛegges. The. iii. effecte is, malowes caule the menſtruous flyre in women, and that thꝛoughe the great moyſtyng and ſyppꝛynes therof: wherby the beyneſ about the matrice ſone poure out, as Platearius ſaythe. And as apperethe by experience.

Mentitur menta, ſi ſit depellere lenta

Ventris lumbricos, ſto machi vermesq; nociuos.

Here thauctour ſaythe, that a mynte ſhulde not be called a mynte, excepte it haue myght to kylle wormes in the bealy and ſtomacke. A minte hath a greatte ſtronge ſauour, and is ryghte bytter: and therfoꝛe as worme wodde kylleth wormes, ſoo dothe the mynte. And the reuſe therof, as of worme wodde muſte be dꝛonke & nat the ſubſtāce.

℞. ii.

And

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And by cause it is hotte and drye, and bournethe the blood, it is vnholosome in the waye of meate in the regiment of helthe. But yet in medicines, it is holosome, for it comfoztethe the stomacke, and heateth it, and styntethe peryng, & digesteth, and prohibitethe vomite stematicke & sanguyne, and thzough inflation sterethe one to bodyly lust, and prohibiteth spyttyng of blood, it is very holosome ageynst the bytynge of a madde dogge, and if ye crymble mynte in to mylke, it wpll neuer tourne to make a chese, as Auicen sayth.

Aul. 2. cā.
ca demēia

*Cui moritur homo, cui salvia crescit in horto.
Contra vim mortis non est medicamen in hortis,
Salvia confortat nervos, manumq; tremorem
Tollit, et eius ope febris acuta fugit.
Salvia, castoreum lauendula, premula veris.
Nastur athanasia sanant paralitica membra,
Salvia saluatrix natura consiliatrix.*

The
Source
of sage.

Here the auctour touchyng pꝛyncipally. tith. thinges, sheweth the greate vtilite of sage, as kynge as thoughe he doubted: wherfoze man dyethe, that hath sage growynge in his gardeyne.

He answereth in the. ii. verse, that no medycyne growynge in the gardeyne can withstand deth, all thoughe in the gardeyne growe medycines, that kepe the body from putrifaction, & defende that naturall humidite be nat lyghtly consumed away, as teacheth Auicen, sayeng, The science of phisicke doth not make a man immortall, noz it doth not surely defend our bodies from outward

Aui. iii. i.
ca. sing.

ward hurteful thynges, noz can not assure euey man to lyue to the laste terme and daye of his lyfe, but of. ii. thynges it maketh vs sure, that is from putrification and corruption: and defendeth that naturall moysture be nat lyghtly dys- solued and consumed. Secondly, he putteth. iii. effectes of sage. The fyrste is, that sage comforteth the senowes: for it dryethe the humydytes, by whiche the senowes be let and leused. The. ii. is, that it taketh awaye the shakynge of the handes: by reason that it comforteth the senowes, as is sayde, nowe all thyng that comforteth the senowes, remoueth the tremblyng. For tremblyng cometh of feblenes of the senowes. And therfore some old men and women specially put sage leaues in their meate & drynke. Thirdly, Sage letteth the sharpe ague to assaile vs, by reason that it dryethe humours, it letteth them to putrisie, wherby a sharpe feuer myghte be engendred. Farther note, that sage is hotte and dry, & therfore it is not very holsome alone in waye of meate. Yet bycause sage comforteth the senowes greatly, folkes in helthe doo vse it moche. ii. maner of wayes. fyrste they make sage wyne: whiche they drynke specially at the begynnyng of diner or supper. This wyne is holsome for them that haue the palsey or falling sycknes, moderately taken, and after the purgation of the accidente matters. Secondly they vse sage in sauces: for it stereth vp a mans appetyte.

The vertue of Sage.

Sage wyne.

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Two
kynndis of
Sage.

Aui.ii. ca.
ca. de cast.

petite and specially whan the stomacke is full of
pl humours, rawe and vndigested. There is .ii.
kynndes of sage: One that hath greatte brode
leaves. An other commonly called noble sage,
whose leaves be moze narowe and lesse: phisit-
ions call it *silifagus*. Tydely thauctour reher-
seth. vi. medicines good for the palsey. It is
sayde that sage, castoye, that is a castors stones,
Lauander, Hymerose, Watercresse, and Tan-
sey, cure and heale membres enfect with palsey.
Why sage doth helpe it we haue shewed, for it
comforyeth the senowes, whiche the palsey wea-
keth. And eke bycause sage is hotte and drye, it
consumethe the steumatyke matter that remay-
neth in the senowes, wherof the palsey bredethe.
And that castoye is holtsome for the palsey, ap-
pereth by that it is mooste comfortable, in hea-
tyng and dryenge þ senowes: For Auicen saith
therof, that it is subtiler and stronger than any
other that heateth & dryeth. And after he saythe,
that it comforyeth and heateth the senowes, the
shakyng, the moyste crāpe, and benomed mem-
bres caused of the palsey. And eke he saith: there
is nothyng better for ventosite in the eare, than
to take as moche as a pease, and temper it with
oyle of Spyke, and so let it droppe in to the eare.
Castorie hath manye other vertues, whiche
Auicen reherseth. *Castorium* is the stones of a sea
beaste called Castor. The oyle also of Castoye is
as specially good for the palsey, as Castoye, af-
ter

ter the boydyng of the matter, for than it consumeth the residue of þe mattier that remaineth, and comfozteth the senowes. Of lauender appereth. For the swete sauoure thereof comfozteth the senowes, and the heat thereof doth consume the palsy mattier. And also of the Pymerose eke appereth: for the swete sauour and heate thereof comfozteth the senowes. This flower is called *Premularia*, because it is the fyrste swete flower that spryngeth in ver. The. v. is a watercresse, for it is hotte, drye, subtile, incisive, & resolute: wherby it taketh away the mattier of palsey.

And Auicen sayth, it comfozteth all mollificatiō of the senowes, for it heateth and draweth oute fleme, and clenseth the senowes from fleme, and phisitians counsaile vs to eat water cresses in lente, because lenten meate is fleumatike.

Water cresse is a cōmon herbe growyng in cold, stony, and watry the places, where as be manye wel sprynges. The. vi. is tansy. The vertue of this herbe is to purge fleme, and the heate thereof dryeth the senowes. Also it purgeth a manne from wormis, and from the matter wherof they be engendred. And therfore frenche men vse commonly to frye egges therewith in the Ester weke, to pourge awaye the fleme, engendred of fysh in the lente, wherof wormes are soone engendred in theym that be therto disposed. In the ende of the texte thauctour sayth, that sage is called the sauer and keeper of nature.

Nobilis

THE REGIMENT

Nobilis est ruta, quia lumina reddit acuta.
 Auxilio rute uir quippe videbis acuta.
 Ruta uiris coitum minuit, mulieribus auget.
 Ruta facit castum, dat lumen, et ingerit estum.
 Cocta facit ruta de pulicibus loca tuta.

Four y
 preties of
 rewe.

Au ii. can.
 ca. de ruta.

To kyll
 flees.

Auic. 6. 4.
 tra. 3. ca. de
 effug. puli-
 cum.

Here thauctor declarynge foure proprietes of rue
 saythe, it charpeth the syght, and propelye the
 ieuise therof, as Auicen sayeth, and as is before
 sayde at Allea nux ruta. The. ii. is, rue diminisheth
 the desyre of carnall luste in men, and in women
 rewe augmenteth it: for by reason that rue heat-
 teth and dryeth, it diminisheth the seede of men:
 whiche is subtile and of the nature of the ayer.
 but in women rewe maketh subtile and heateth
 the seede, for in them it is watteryche and colde,
 and therfore it stereth them moze to carnall lust.
 The. iii. is, rewe maketh a man quicke, subtile,
 and inuentyfe: by reason that by heatynge and
 dryenge, it maketh a mans spiritis subtile, and
 so clereth the witte. The. iiii. is that the water
 that rewe is sodde in, cast and spynkeled aboute
 the house, ryddeth away flees, and as phisitions
 saye, it kylleth theym. And after Auicen: whan
 the house is spynkled with the water of wylde
 gourdes, the flees lepe and flee awaye: and lyke
 wyse doth the water that blacke thorne is sod in.
 And Auicen sayth, that some haue sayde, that if
 gootes bloudd be put in a pytte in the howse,
 the flees wyll gether therunto and dye. And like-
 wise if a logge be anointed with the greace of an
 pychur

pychynne, the fleas wyll gether therto and dye. Fleas can nat abyde þ' sauour of colewortes, nor leaues of Meander. Some say, that nothyng is better to auoyd fleas than thinges of stronge sauour: and therfore rewe, myntes, hoxe myntes, and hoppes be good, and aboue all thynge hoxe dunge, oꝛ elles hoxe stale is the chiefe. Also the house sprynckeled with the decoction of rape seede, kyllethe fleas. And the parfumynge of the house with a bulles hoxe, dꝛyueþ away flees. Yet to take fleas, nothyng is bet ter than to laye blankettes on the bedde, foꝛ therin they gether them selfe.

De cepis medici non consentire uidentur.

Colericis non esse bonas dicit Galenus.

Flegmaticis uero multum docet esse salubres,

Presertim stomacho, pulchrumq; creare colorem.

Contritiis cepis loca renudata capillis,

Sepe fricans poteris capitis reperare decorem.

Here thauctour speaketh of oynyons, and declareth. v. thynge. Fyrste touchynge theyꝝ operation philitions agree not. Foꝛ some saye they be good foꝛ flematike folkes, and some say nay, as Rasis, whiche saythe, that they engendꝛe superfluous and flematike humours in the stomacke. Secondly Galen sayth, they be righte hurtefull foꝛ colerike folkes, bycause, as Auycen saythe, oynions be hotte in the thꝛyde degree, & therfore they hurte hotte folkes, as colerike be. Thꝛyde oynions be holsome foꝛ fleumatike folkes. Foꝛ they

of oynions.

THE RECIMENT

they be hotte, persynge, subtille, scourynge, and openynge, wherfore they dygeste, curte, make subtille, and wype away fleumatike and clāpy humours, growen in the fleumatike folkes. Fourthly, oynions be holsome for the stomake, for they bothe heate and mundifie it from fleme. And therfore Auicen saythe, that it, that is eaten of the oynion, thzough the heate therof comfotethe a weake stomake. And therfore they make a man well colozed. For it is impossible for one to haue a lyuely coloure, if his stomake be very fleumatike, or fylled with yll, rawe, and fleumatike humours. The. v. is, that oynyons sodde and stamped, restore heates agayne, if the place where y hearcs dyd growe be rubbed therewith. This is of trouthe, whan the heate goth away thzough stoppyng of the poyes, and corruption of the matter vnder the skyn. For the oynyons open the poyes, and resolute the yll mater vnder the skynne, and drawe good matter to the same place. And therfore as Auicen saythe, ofte rubbing with oynyons is very holsome for balde men. Wherfore the texte concludethe, that this rubbing with oynyons preparethe the beauty of the head: for heares are the beauty of y head. Farther moze, oynyons sterc one to carnall lust, and they prouoke the appetite, and byng colour in the face. & whan they be myngled with honny, they destroy wartes, they engendre thyrst, & they hurte the vnderstandinge, for they engendre an yll

Au. li. can.
ca. de pres
al.
Et. 6. 3. ca.
de curati-
one alo
perie.

All grosse humour, they encrease spyttelle, and the ieuſe of them is good for watterynge eyes, and dothe clarifie the ſyghte, as Auicen ſaythe. Farther note, that oynions, hony, and byneger ſtamped together, is good for the bytynge of a madde dogge. And therfore ſome adde theſe. ii. verſes vnto the forſayde texte.

*Appositas perhibent morſus curare caninos,
Si trite cum melle prius fuerint et aceto.*

But of this is ſpoken befoze at *Allea nux. &c.*

Et modicum granum, ſiccum, calidumq; ſinapis.

Dat lachrimas, purgatque caput, tollitq; venenum.

Here the auctour recptynge. ii. thynges ſaythe.

That muſtarde ſede, is a lyttel grayne, whyche is hotte and drye, vnto the. iiii. degree, after Auicen. Secondly, he putteth. iii. proprietes or effectes of muſtarde ſede. The fyrſte is, it maketh ones eyes to water: for by reaſon that it is verye hotte, it maketh ſubtile and leuſethe the humydites of the bryayne: wherof thanne by theyr flowynge to the eyes, the teares come. The. ii. effecte is, it purgethe the bryayne, and clenſethe awaye the flematike humydytes of the head. Alſo if it be put in to the noſethyls, it purgeth y head, by reaſon that it prouoketh one to nyſe. And therfore it is put in to theyr noſethyllles that haue the apoplexie, for the neſynge purgeth y bryayne. And lyke wyſe muſtarde ſede, by reaſon that hit is hotte, doth diſſolue and leuſe ſuche flemes as ſtoppe the cundites of the bryayne: of whiche followeth apoplexie: and thus it apperethe, that

Of muſtarde ſede.

Auicen. lii. ca. cap. de Sinapi.

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Aul. loco
preal.

mustarde sede is a great leuser, consumer, and
clenser of fleumatike humidities. The.iii. effecte
is, it withstandeth popson: For Auycen saythe,
that venomous wormes can nat abyde y^e smoke
of mustarde sede.

*Crapula discutitur, capitis dolor, atq; grauedo,
Purpuream dicunt violam curare caducos.*

The pzo
pzetes of
violettes.

Here the auctoz reciteth. iii. pzo pzetes oz effectis
of violettes. ffirst, violettes delay dionkenness,
by reason that violettes haue a temperate swete
sauour, whiche greatly comfzrteth the bzayne.
For a stronge bzayne is nat lyghtely ouercome
with dypnke, but a weke is. Alsoo violettes be
colde, wherfoze they cole the bzayne, and so ma-
keth it vnable to receyue any fume. The.ii. is,
violettes slaken y^e head ache, and grefe that is
caused of heate, as Auicen, Rasis Aliman. and
Mesue say: for by reason that violettes be colde,
they withstande hotte causes. The.iii. is, violet-
tes helpe them that haue the fallynge syckenes.
Thoughe some saye thus, yet this effecte is nat
commonly ascribed vnto violettes. And therfoze
if vyolettes haue this pzo pzete, it is but by rea-
son of they^r swete smel, y^e comfzrteth the bzayne:
whiche strengthened, is nat hurte by small grefes:
and consequently falleth nat in to Epilence (why-
che is called the lyttell Apoplexie) chauncynge by
stoppyng of the sensible senowes.

*Egris dat somnum, vomitum quoq; tollit ad vsum.
Compescit tussim veterem, colicisq; medetur.*

Pellie

*Pellit pulmonis frigus, ventrisq; tumorem,
Omnibus et morbis subueniet articularum.*

Here the auctour reciteth, viii. properties of nettles. Firste nettles cause a spcke body to slepe.

For it is subtiliatiue, and cutteth and scoureth the fleme, and grosse humours, that greue nature, and lette slepe. Secondly it doth away vomyte, and custome therof: by reason that vomyte and parbakynge is caused of a clammye humour, whiche the nettell cutteth. Thyrde, the nettell fordoth olde coughe: and specially hony, wherein nettell sede is tempered. For the nettell auoydethe clamy fleme oute of the breste, as Rasis saythe.

And Auicenn saythe, that the nettelle, whan it is Auicenn. li. ca. cap. de vrtica. dronke with water that barley is sodde in, dothe mūdifie the breste, and whan the leaues therof is sodde in barley water, they drawe oute grosse humours, that are in the breste, but the sede therof is stronger. Fourthely it is hollsome for them that haue the colycke. For a nettell is a cutter, a subtiler, a resolver, and a scourer of flematike humidite, or grosse ventosity, whiche engēde the colike. The colike is a peynfull grefe, in a gutte called Colon, as the greuous dyscase Iliaca, is named of the gutte Ilion. Fyftely, the nettell with his heate dypueth the colde oute of the lyghtes. Syxtly, an nettell aswageth swellng of the bealpe: for it resolueth the wynde: wherof most parte swellng of the bealy cometh.

The. vii. effecte is, y nettell helpeth the diseases

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in the ioyntes, as the goutte. This is of trouthe whan it cometh throughe mattier that is colde, fleumatike, and grosse: by reason that nettelles heate, cutte, and make subtil suche mattier.

And besydes these effectis, after Auicen, the nettell stereth one to carnall luste, and proprely the sede therof dronke with wyne, openeth the clyng of the matrice, and in leusyng drawethe out fleme and rawe humours, by his vertue absteriue, and nat resolutiue: yet lest takynge of the nettell oꝝ the sede, hurte the throte, it is good to drynke after it, a lyttell oyle Rosate. A nettell is hotte in the begynnynge of the. iiii. degree, and dꝛye in the seconde, after Auycen.

Auicen. ii.
cl. cap. de
vrica.

Hysopus est herba purgans a pectore flegma.

Ad pulmonis opus cum melle coquatur hisopus.

Vulibus eximium fertur reparare colorem.

Of yslope. Here the auctour recityng the effectes of Islope, saythe, it purgethe the breste of fleme: by reason that Islope is an herbe hotte & dꝛye in the. iiii. degree, it is a great wypper, leuser, and consumer of fleumaticke humydite: and hathe a synguler respecte on the partes of the breste: and therefore yslope mooste proprely is sayde to pourge the breste of fleme. Secondely, it is also good to purge the lyghtes from fleme, foꝝ the same cause and proprely if it be sodde with hony: foꝝ hony is a scourer: and the ysopes scourynge is augmented with the bodies. The same wylleth Auycen, sayenge: Islope comfozteth the brest & lyghtes.

Au. ii. can.
ca. de. his
sopo.

disea

diseased with the coughe and tiscike of olde continuance, and lyke wise doth the decoctiō therof made with hony and fygges. Chyꝝdelye, yslope maketh one well colozed in the face. For Ruycen saith, that the dꝛinke therof causeth good colour. And besydes these effectes, yslope auoydethe fleme and wozmes, as Ruycen saythe. And after Platearius, yslope sodde in wine cleaseth the matrice from all superfluites.

Appositum cancris tritum cum melle medetur,

Cum vino potum poterit sedare dolorem.

Sepe solet vomitum ventremq; solutum,

This texte declareth thze operations of cherfyll. of cherfil.

fyꝝte cherfyll stamped with hony, and layde plaister wyse to a canker, healeth it. Thus saith Platearius in the chapter therof. A canker is a A canker.

melancolpe impostume, that catethe the partes of the body, as well fleshye as senowpy. And it is called a cāker, bicause it goth forth like a crabbe.

The.ii effect is, if cherfyll be dꝛonken with wine, it healeth the ache of the bealy. For it allwageth inflation that is caused of grosse ventosypte, wherof the ache cometh, and leuseth ventosypte of the stomake and all other guttes, and openeth stoppage, and therbnto the wyne helpeth.

Chyꝝdely cherfyll cesseth vometynge, and the laske: and by reason that it is hotte in the thirde degree, and dꝛy in the seconde, hit digesteth and dꝛyeth that mattier, wherof vomyte commeth.

And this is verpe trouthe, whan vomite oz the laske

laske come of colde fleumatike mattier. And besides these effectes, hit prouoketh brine and the menstruolytie, and aswagethe ache of the sydes and raynes, and specyallye taken with Mellycratum.

Enula campana reddit precordia sana.

Cum succo rute, si succus sumitur huius.

Affirmat ruptis nil esse salubrius istis.

Esse dock
scabwourt
oz horse
sele.

Here thauctour declarynge two effectes of enula campana, sayth, it comfozteth y^e harte strynges, that is, the byymme of the stomacke, whiche is properly called the harte strynges, oz elles vitall membzres, that is the wyndye membzres, whiche be nere the harte, and specially the harte roote.

That it comfozteth the byym of the stomake apereth, in that the swete smellng roote of enula cōfozteth the senowpy membzres. For the byymme of the stomacke is a senowpy membre. That it comfozteth wyndy membzres apereth: for wyne made of enula, called *Vinum enulatum*, clenseth the breaſte, and lyghtes, oz longes, as Auycen sayth.

Aui. ii. cā.
ca. de enu
la.

Also enula swallowed doune with hony, helpeth a man to spytte, and hit is one of thole herbes, that reioyce and comfozte the harte. The.ii. effecte is, That the ieuſe of this herbe, with the ieuſe of rewe, is very holſome for theym that be bourſte, and that is specially whan the burſtenes cometh by ventolite: for these two ieuſes diſſolue that. And beſydes theſe effectes enula is good for a stomake fylled with yl humours, and

it openeth opilations of the lpuer and splene, as Rasis sayth. And it comfozteth all hurtes, colde grefes, and motions of ventosites, and inflations, as Auicen sayth.

Cum uino coleram nigram potata repellit.

Sic dicunt ueterem subtum curare podagram.

Here the auctour reherfyng two effectes of hyll wozte sayth, that pypncipally the water thereof taken with wyne pourgeth blacke coler. Secoundely, hyllwozte healeth an olde goute. For the ppropete of this herbe is to melte and dyssolue fleime, wherof verve often, the goute is wonte to be engendred. And note, that after Platearius, hyllwozte is hotte and drye in the thyrde degree. The substance therof is subtile, the vertue comfoztable, throughe the swete smell, the substance therof openeth, and the qualities do drawe, the fyre substaunce or nature therof consumeth, by burnynge, and dryenge.

A remedy
for coler.

Illius succo crines retinere fluentes.

Alitus asseritur dentisq; curare dolorem.

Et squamas succus sanat cum melle perunctus.

Here the auctour reherfyng. iii. effectes of water cressis saythe, they reteyne heares fallynge away, if the head be annoynted with the ieuwe therof, or elles if the ieuwe or water therof be dryonke.

Water
cresses.

This effecte Aupcen toucheth, sayenge: The drynyngge or annoyntyngge with watercresses retymeth heares fallynge awaye. The. ii. effecte is, watercresses doth cure tothe ache, specially if

Aui.ii. cā.
ca. de na
sturio.

a

the

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the ache come by colde, for it percith, resolueth, and heateth, as appereth at *Cui moriatur homo.* Thyrdely, the ieuſe of watter cresse taken wyth hony, or the place annoynted therwith, doth awaye ſkales that cleue to ones ſ kynne: by reason that ſuche ſkales be engendred of ſalte fleume. Watercresse, as is ſayde, purgeth all ſcume: therfore if it be drounke, it reſiſterthe the cauſe of ſkales: and hony, whiche is a clenſer, helpeth moche therto. Beſydes theſe effectes, water cresses dye by the corruption of the bealpe, and clenſeth the lyghtes, it heateth the ſtomacke and lyuer, and is hoſſome ageynſte the groſſenes of the ſplene, namely whan a playſter is made of that and of hony, it cauſeth one to caſte by coler, it augmenteth carnall luſte, and by diſſolupnge auoydeth out woymes and prouoketh meſtruofite, as Auicen ſayth.

Cecatis pullis, ac lumine mater hyrundo,

Plinius ut ſcribit, quamuis ſunt eruta reddit.

Of celins
dyne.

Here the auctour ſayth, whan ponge ſwalowes be blynde, the damme byngethe Celendyne, and roubbeth theyr eyes, and maketh theym to ſee: wherby thauctour ſheweth, it is hoſſome for the ſyght. And this appereth to be true: for comonly it is put in medicines ageynſt feblenes of ſyght. Celendyne hath ieuſe, and is well known. And why ſwalowes knowe it better than other byrdes may be, bicauſe their ponge be oftener blind, ſwalowes donge doth make them blynde, and ſo
the

the damme dongethe sometyne in the yonges
eyes. and maketh them blynde. And after Plate-
ary, celendyne is hotte and dry in the. iii. degree.
And the qualites and substance therof hath ver-
tue to dissolue, consume, & drawe. And the rotes
therof stamped and sodde in wyne. are good to
purge the head, and womans priuite from bro-
ken moyste humours, if the pacient receyue the
smoke therof at the mouth, and after gargyle
wyne in the throte.

Auribus infusus vermes succus necat vsus,

Cortex verrucas in aceto cocta resoluit,

Pomorum succus flos partes destruet eius.

Here the auctour rehersynge. iii. thynges of wi-
lowe, saythe, the ieuſe therof poured in to ones
eare, kylleth wormes: by reason of the stiptilite
and dryng therof. And after Auicen nothyng
is better to heale matterynge at the eares, than
the ieuſe of wylowe leaues. Secondly, the rinde
of wylowes, sod in vineger, doth away wartis.
And Auicen sayth, wylowe asches with vineger
drawethe by wartes by the rootes: by reason of
the asches vehement dryng. Yet to destroy war-
tes, nothyng is better than to rubbe them with
Burſlane. This the proprete and nat the qua-
lyte of Burſlane dothe after Auicen. Chirdelye,
wylowe flowers and the ieuſe of the fruite ther-
of, letteth the byrth of a chylde: for throught stip-
tilite and droughthe therof, it causeth the chylde
to be bozne with great peyne.

To kytte
wormes.

Auicen. ii.
cā. cap. de
salice.

To voyde
wartes.

Au. il. can.
ca. de por-
tulaca.

a. ii. Confor

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Confortare crocus dicatur letificando.

Membrag: defecta confortat epar reparando.

Of saffron.

*Aui. 2. cā.
cap. de
croco.*

Here the auctour sayth, that saffron comforteth the mans body, in gladdynge it. And wytteth well, that saffron hathe suche a p[ro]p[er]te, and if one take moze therof than he oughte, it wyl kyll hym in reioysinge or laughyng. Auicen sayth, & to take a dramme and a halfe, wyl kyll one in reioysyng. Secondly, saffron comforteth defec- tyue membr[es], and p[ri]ncipallye the harte.

It comforteth the stomacke, with the stiptilitie and heate therof: and for & same cause restozeth the lyuer, for it wyl not suffre the lyuer to be dis- solued. Yet to vse it ouer moche, induceth par- breakyng, and marreth the appetyte. Of this Auicen warneth vs sayenge: It causeth par- breakyng, and marreth the appetyte, bycause it is contrarpe to the sharpenes in the stomacke, whiche is cause of appetyte. Besydes these p[ro]- p[er]tes, saffron maketh one to slepe, and dulleth the wyttes, and whan it is d[ro]nke with wyne, it maketh one d[ro]nken, it clenseth the eyes, and letteth humours to flowe to theym, it maketh one to b[re]the well, it stereth to carnall luste, and maketh one to pyss.

Reddit fecundas permansum sepe puellas

Isto stillantem poteris retinere cruorem.

Of lekes

Here thauctoz recitynge. ii. commodites of lekes sayth, & ofte eatyng of lekes maketh yonge wo- me frutefull, by reason, as Auicen saith, lekes di- late

late the matrice, and taketh away the hardenes
therof: whiche letteth the conception. Secondly
lekes stynte bledynge at þ nose, as Auicen sayth. Auicen. il.
can. cap.
de porroz
Many other effectes of lekes ar reherſed at Al-
leannux ruta. &c.

Quod piper est nigrum non est dissoluere pigrum.

Flegmata purgabit, digestiuamq; iuuabit.

Lencopiper stomacho prodest, tussisq; dolori

Vtile preueniet motum febrisq; rigorem.

Here the auctour declarynge many cominodites
of pepper, sayeth, that blacke pepper thzough the Pepper.
heate and drynes therof, leuseth quickly: for it
is hotte and drye in the thyzde degree. Second-
ly it purgeth ſleme: for it draweth ſleme frome
the inner parte of the body, and consumeth it.
Lyke wyſe it auoydeth ſleme out, that cleueth in
the bzeast and stomacke, heatynge, ſubtylpynge,
and diſſoluyng it. Chyzdely, it helpethe dige-
ſtion. And Auicen saythe, that pepper digeſteth
and cauſethe appetyte, and ſpecially longe pep-
per, whiche is moze hoſſome to digeſte rawe hu-
mours thā eyther white oz blacke, as Gal. ſayth
Secondly, he declareth. v. hoſſome thynges of
white pepper. Fyſte, white pepper comfoztethe
the ſtomacke: for Galen ſaith, that it comfozteth
moze than the other two. And Auycen ſaythe,
that whyte pepper is moze hoſſome for the ſto-
macke, and moze vehementely, dothe comfozte.
The. ii. is, pepper is ſpecially hoſſome for the
cough, that cometh of colde ſleumatike mattier,

*Au. ii. can.
ca. de. pi-
pare.*

*Gal. 3. de.
reg. ſanita-
tis. cap. 7.*

*Aui. loco
preal.*

a.iii.

for

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for it heateth, dissolueth, and cutteth it. And Auicenn sayth, whan pepper is ministred in leetuaries, it is holsome for the coughe, and aches of the breste. Thirde, whyte pepper is holsome for ache, and that is to wytte of the breste, and ventours payne. And for that, al pepper is good, for al pepper is a dyminisher & a voider of wind. And Auicenn sayth, that white pepper and longe is holsome for pryckynge ache of the bealy, if it be dronke with hony and freshe baye leaues.

Ageynste
the bealy
ache.

Fourthly, pepper withstandeth the causes of a colde feuer, for it digesteth and heateth the matter. Fyftely, pepper is holsome for a shakynge feuer, by reason that the heate of pepper comforteth the senowes, and consumeth the matter spred on them, and Auicenn sayth, in rubbynge it is made an oyntemente, with vnguentum, holsome ageynste shakynge. These .v. properties are ascriued to the other kyndes of pepper, as Auicenn saith. And besydes these effectis, pepper heateth the senowes and braunes of mans body, it mundifieth the lyghtes, and a lyttell prouoketh the brine, but moche leuseth the bealy, as sayth Auicenn. There be .iii. sortes of pepper, whyte pepper, called Lencopiper, longe pepper, called mocropiper, and blacke pepper called melancopiper. If it is called white pepper, that is verpe grene and moyste: and whan it is a lyttell dyled and nat perfectly ripe, it is called longe pepper. But whanne it is perfectly rype, it is called blacke

blacke pepper.

Et mox post escam dormire nimisq; moueri.

Ista granare solent auditus ebrietasq;.

Here the auctour reciteth.iii.thynges that greue the herynge. The fyrste is immediat slepe after meate, and that is if one eate his fylle. For the immediate slepe wyl not suffre the meate to digeste, and of meate vndigested are engendred grosse vndygested fumes, whiche with theyr grossenes stoppe the cundytes of herynge: and they engrosse and trouble the spyzites of hering. The. ii. is, to moche mounge after meate: for that also letteth digestion, and the due shuttyng of the stomackes mouth: by reason that than the stomackes mouthe closeth not so easely, as by a littel walkinge, wherby the meate descendeth to the bottum of the stomacke. For whan the stomake is not shutte, many fumes ascende to the head, that greue the herynge. The thyrde is dronkenness, wherof many fumes and vapours are engendred, whiche ascende to the head, and organ of herynge, and troubleth the spyzte thereof, and greueth the herynge. And dronkenness doth not onely hurte the herynge, but also the syghte, and all the senses, for the same cause as is before sayde. There be thre thynges, as Aulcen saythe, that hurte the eate and other senses, lothyng, repletion, and slepe after repletyon. And some texte hath this verse: *Balnea, sol, vomitus affert repletio clamor*, whiche thynges greue the

But suffice
to the herynge.

Aulc. 4.3.
cap. 2. de
conse. fa-
nit. auris

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the herynge, but specially greate noyse. For Auicen saythe, if we wylle here well and naturallye, we muste eschewe the son, laborious baynyng, vomyte, greate noyse, and repletion.

Metus, longa fames, uomitus, percussio, casus,

Ebrietas, frigus, tinnitum causat in aure.

Here the auctour recytethe seven thynges, whiche cause a hūmyng and a noyse in ones eare.

The fyrste is, feare, and after some, mocyon.

The cause is, for in feare the spyrtes and humours crepe inwarde toward þe harte sodaynly, by whiche motion ventositie is lyghtly engendred, whiche entrynge to the organ of the hearynge, causeth tinging and rnyng in þe eare.

By corpozall moupnge also humours and spyrtes are moued, of whiche motion ventositie is lyghtly ingendred, whiche commynge to the eares causeth rnyngnge. For rnyngnge is caused throughe some moupnge of the vapour or ventosite about thorgan of the herynge, moupnge the naturall ayre of those pypes or organs contrary to theyr course. The seconde thing is great hunger, Auicen shewethe the reason sayenge:

Auic. 4. 3.
ca. 9.

that this thyng chaunceth throughe humours spredde and restynge in mans bodye. For whan nature fyndethe meate, she is conuerted vnto them, & that resolueth & moueth them. The thirde is vometyng: For in vometyng, whiche is a laborious motion, humours are specially moued to the head. In token wherof we see the eyes
and

and face come redde, and the syghte hurte. And thus also by vometynge, vapours and ventosities are soone moued to the organ of the herynge. The fourth is heatyng aboute the head, specially the eare. For therby chaunceth vehement motion of the naturall ayer, beyng in thorgan of the herynge. For whan any meimbe is hurte, nature immediately sendeth therto wynde and blud, which two be the instrumentes of nature, by whiche than, motion is caused in the eare.

The .v. is fallynge, specially on the head, for the same cause that is shewed of heatyng. And of a falle, what euer it be, a mouyng of the humours is caused in the body. The syxte is dronkenes. For dronkenes fylleth the head with fumes and vapours, whiche approchyng to the organ of the herynge, troubleth it, and maketh a noyse in the eare. The .viij. is colde: for by great colde the organ of the herynge is febled. wherfore of a smal cause by colde, ryngyng in the eare chaunceth, for great colde causeth ventosities. And ringyng in the eares chaunfeth not onely by these causes, but also by manye other, as of ventosyte engendred in the head, and therein moued, or els by soune of matter and corruption engendred in the eare, or elles by motions of ventosytes, chāsyng ofte tymes in the openyng of the eare, as they that haue an ague: or by the greatte repletion of the bodye, and mooste specially of the head, or by some clammy matter resolved in to a

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lyttell ventosyte: oꝛ by medycynes, whose pꝛo-
pꝛete is to retayne humours and ventosytes in
the partyes of the bzayne, as sayth Auyccen,

Balnea, vina, uenus, ventus, piper, allea fumus,
Porri, cum cepis, lens, fletus, faba, synapis,
Sol, coitus, ignis, labor, ictus, acumina, puluis,
Ista nocent oculis, sed vigilare magis.

ꝛꝛꝛi tꝛꝛꝛꝛ
ges harte
full to the
eyes.

Here the auctour reherleth. xxi. thynges hurte-
full to the eyes. The fyrste is baynyng, whe-
ther it be moyste oꝛ drye, called hotte houses.

For baynyng greatly heateth the eyes, and so
hurteth theyꝝ complexion. for the eyes be natu-
rally colde of the nature of water. Secondely,
baynyng dꝛieth and resolueth the subtile humi-
dites of the eies, with whiche the syghty spirites
that are fyery, shulde be refreshed & tempered.
This hath made many one blynd in Almayne,
where as they vse many baynes, & hotte houses.
Lyke as in Holande are moze leproses than in any
other countre for faute of good gouernaunce.

The. ii. is wyne, vnmoderately taken: for that
febleth the eies & syght: by reason that it fylleth
the head with fumes and vapours, whiche dull
all the wyttes. The thyrde is ouer moche carnall
copulation, whiche all phylsytians saye, febleth
moche the syght. And Aristotell noteth the cause:
for by carnall copulation, that that is behoue-
full for the eies, is taken awaye. There muste be
in the eies moyste wattery the subtyltype, whiche
fortifieth the visibill spirites. For the eye is natu-
rally

Ari. 4. pt.
problema

rally moyste. And therfore Aristotell saythe, the eyes be of the nature of the water. But whan natural moystures are drawen and boyded out, the body waxeth dry, and witherethe away: the eyes lose theyr propre nature, whyche they receyve and kepe by humidite: and not without a cause: for by fiery spirites, whiche are in moche mounge, the syghte wolde vanyshe away, ner that it were succoured with moysture. Thus it appereth playnely, that carnall copulation, by drawynge away the moystnes, dryeth vp the superpoure partes of man, wherby the quicke syghte is hurte. The.iiii. is wynde, and specially the southe wynde. For Hippocrates saythe: the southe wynde is mystye, and dusketh the eyes: for that wynde fylleth the head with humidites, which dulle the wyttes, and darke the syghte.

Arist. infē.
su & cefas
to. Er. v. de
ge. animas
lium.

The. v. is pepper, whiche throughe y Charpenes therof, engendreth fumes that byte the eyes. The. vi. is garlyke, which also hurteth the eyes throughe Charpenes and vapoosite therof, as is sayd at *Allea nux rita. &c.* The. vii. is smoke, whiche hurteth the eyes, throughe the mozdication and dryenge therof. The. viii. is lekes: For by eatynge of them, grosse melancolye fumes are engendred: wherby the syghte is shadowed, as is befoze sayde at *Allea nux rita. &c.* The. ix. is oynons, the eatynge of whiche hurteth the eyes, throughe theyr Charpenes. The. x. is Lens, the moche eatynge wherof, as Ruycen saythe, dus-

Hippo. as
phorifillo
Austrini
flatus. &c.

b ii

kethe

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keth the syght, throughe the vehement dyspence
 therof. The. xi. is to moche wepyng: whiche
 weaketh y eies, for it causeth debilitate retentive
 of the eies. The. xii. is beanes, the vse wherof
 engendyeth a grosse melancoly fume, darknyng
 the visibill spirites, as lekes do. And therfore the
 eatynge of beanes induseth dyedefull dreames.
 The. xiii. is mustarde, the vse wherof feebleth
 the syghte throughe his tartenes. The. xiiii. is
 to loke agaynst the sonne: and that is throughe
 the vehement splendour and byghthenes ther-
 of: wherby the syght is dystroyed, as appereth
 by experience. For the vehemēt sensibleness of a
 thyng, nat proportioned to mans sense, as the
 sonne beames, corrupte mans sense. The. xv. is
 to moche carnall copulation, and specially after
 great fedynge or repletion, or after greatte voy-
 dyng or emptines, but this is al redy declared.
 The. xvi. is fyre, the beholdynge wherof, cau-
 seth vehement dysynes in y eies, and so hurteth
 the syghte: and eke the byghthenes therof hur-
 teth the eies. And therfore we se commonly, that
 smythes, and suche as worke before the fyre, be
 redde eyed and feeble syghted. The. xvii. is to
 great labour, for that also dysyth vehementely:
 The. xviii. is smytnge vpon the eies, whiche
 hurteth the syghte, for it maketh theym bludde
 shotte, & troubleth y visibill spirite, & other while
 engendyeth impostumes. The. xix. is to moche
 vse of tarte or sharpe thynges, as saucers: and
 that

that is throughe the tertenes of fumes of theym engendred. The. xx. is duste, oꝝ walkynge in dustye places: in whiche. duste fleethe lyghtely in to the eies, and dusketh the syghte. The. xxi. and aboue other hurtefull to the eies and syghte is to moche wathe: Foꝝ to moche wathe induceth to moche dꝛynes in the eies. And generally all repletions hurte the eies: and all that dꝛyeth bp nature: and all that troubleth the bloudde, by reason of saltenes oꝝ sharpenes. All dꝛonkenes hurtethe the eies: Wometynge comfoztethe the syghte, in that it purgeth the stomake: and hurteth it, in that it moueth and dꝛiueth the mat tiers of the bꝛayne, to the eies. And therfoꝝ yf it be nedefulle to spue, it muste be done after meate without constraininge. Also to moch slepe incontinent after meate, and moche bloudde let-tyng, and namely with ventosites, hurteth the syghte, as Auycen saythe.

Feniculus, verbona, rosa, celidonia, ruta.

Ex istis fit aqua, que lumina reddit acuta.

*Ant iii tra
eta iiii. cap
iii.*

Here chauctour reciteth. v. herbes, whose water is very holsome foꝝ the syghte. The fyrste is Fenel, whose iupse put in to the eye, Sharpethe the syghte, after Rasis. The. ii. is Wreueyn, where of the water is of many phisitions put in recey-tes holsome agaynst feblenes of syghte. The. iii. is Rose water, whiche dothe comfozte the lyuely spirite and syghte. The. iiii. is Celendine, whose ieuise is citrine, it is called Colidonia, that is, gy-
but uinge

*To clarify
the eyes.*

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uynge celestiall gyftes. The. b. is rue: the water of those two herbes is holsome for the sighte, as phisitions commonly saye.

*Sic dentes serua, porrorum collige grana,
Ne careas iure cum in squama simul ure.*

Sicq; per embotum fumumq; cape dente remotam.

For tothe
ache.

Here thauctour recitynge certeyne medicines for tothe ache, saythe, A lykes sede and Henbane but ned together. is good for the tothe ache. They must be mynistred on this wyse: the ieuise of henbane with the leke sede muste be bourned together: and the smoke muste be receyued throughe a sonell, on the syde that the ache is. The vertue of the Henbane taketh away the feelynge of the peyne. And the vertue of the leke sedes fume killethe woymes, whiche other whyle lyenge in the concauites of the tethe, cause intollcrable peyne, as Aylcen saythe.

Aylcen. li.
cā. cap. de
porro.

Nux, oleum, frigus capitis, anguillaq; potus,

Ac pomum crudum faciunt hominem fore taucum.

This texte declarethe. vi. causes of hoozsenes.

The fyrste is eatynge of nuttes, for nuttes dye moche: and therfore they asperate the voyce, and make it lyke a cranes voice. The. ii. is oyle, the vse wherof may engendre hoozsenes: for some parties therof cleue faste to the pype of the lychtes, causynge hooznes. Secondly, it maketh colerpyke folke hoozse, by reason þ i them þ oyle is lyghtly inflamed, and so the inflammation causeth exasperation and hoozsenes: but the fyrste cause

scemeth

semeth better. The thyrde is colde of the head. For colde of the head dothe presse together the brayne, wherby the humours discende towarde the throte, and the pyper of the lyghtes: and enduceth hoozsenes, through to moche moystnes of the pyper. The fourthe is eatynge of yeles: for the eatynge of them multipliyeth clammy flemme, which comynge to the lyghtes, sticke there styll, and cause hoozsenes. The fyfte is, ouer moche drynkyng, specially towarde bedde. For than the vehemente wetynge of the pyper of the lightis dothe chyeftly cause hoozsenes of the voyce, as all physytyons saye. The syxte is rawe appulles, for by reason that they be rawe, they encrease flemme: and if they be not rype, but sharpe and sower, they make the throte rough.

Ieiuna, uigila, caleas dape, valde labora.

Inspira calidum, modicum bibe, comprime flatum.

Hec bene tu serua si uis depellere reuma.

Si fluat ad pectus dicatur reuma catarrus.

Ad fauces branchus, ad nates esto corisa.

Here thauctor declareth seuen thinges that cure ^{for the} the reume. The fyfte is abstinence from meate, ^{reume,} or fastynge, for therby the matter is diminished, for abstinence dryeth, and the matter is better ryped and consumed: for whan nature fyndeth no matter of foode wheron she may worke: she worketh vpon reumatike matter and consumethe it: and so the head is lesse filled therewith. wherfore Auyccen sayth: that a man haunge the catarre or the

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the poſe, ſhoulde take hede that he ſyll not hym ſelfe with meates. The.ii. is watche, for watche dyeth the bryayne, and withſtandethe that the vapours aſcend not to the head. The.iii. is hotte meates and drynkes: for with theyr heate the colde water of the reume is dygeſted. The.iiii. is to labour moche: for therby the mattier reumaticke is conſumed, by reaſon that moche labour dyeth by the ſuperfluities of the body.

And in ſtede of valde, ſome textes haue veſte, and than the ſentence is, that warme garmentes is holſome for the reume, ſpecially whan it cometh by colde matter. The fyrſt is inſpyrynge of hotte ayer, and ſpecially if the catarre procede of colde mattier: for by bzeathynge of warme ayer, the mattier is warmed and rpyed. The ſyxtie is to drynke lytel, and to endure thirſt: for therby the reumatike matter is conſumed. For lyttell drynkyng ſylleth nat the head, as moche drynkyng doth. The.vii. is to holde ones bzeath: for that is ſpeciallpe good in a catarre cauſed of a colde mattier: By reaſon that this holdynge of the bzeath, heateth the partys of the bzeath, and ſoo the colde reumatike matter, cauſynge the catar, is better digeſted. Auicen reherynge theſe thynges ſayeth. It behoueth to kepe the head warme continually. And alſo it muſt be kepte frome the northe wynde, and namely after the ſouthe. For the ſouthe wynde repleteth and maketh rare.

The northe wynde conſtrayneth. Alſo he muſte
Drynke

*Aui loco.
preal.*

Drinke no colde water, nor slepe on the day time. He muste endure thyrste, hunger, and watche, as moche as he can : for these thynges in this sykkenes are the begynnynge of helthe. Farther moze Rasis byddethe hym that hath the reume, to be ware of lyenge by ryght. For by lyenge by ryght the reumatike matter floweth to the hynder parties of man, where as be noo manifeste issues, whereby the matter may boyde oute.

Rasis. 3. ak

Therefore it is to be feared, lest it slowe to the senowes, and cause the crampe or palsey. And lyke wyse he ought vtterly to forbear wyne : for wyne is vapoꝝous, and in that it is very hotte, it dissolueth the matter, and augmenteth the reume. And lyke wise he muste not stande in the sonne or by the fyre, for the sonne and fyre leuse the matter, and augmenteth the reume. In the last two verses thauctour putteth dyfference betwene these thre names, catarrus, branchus, & corisa. And the differēce standeth in the matter flowing to one parte or an other of the bodye. Whan the matter runneth to the bꝛeast parties, it is called catarrus, whan it runneth by the nose, it is called corisa, whan it runneth to the necke, it is called branchus. But this worde reume dothe note and spynify generally all maner of matter flowynge from one membꝛe to an other.

Auripigmentum sulphur miscere memento.

His decet apponi calcem commisce saponi.

Quatuor hæc misce, commixtis quatuor istis

C

Fistula

THE REGIMENT

Fistula curatur, quater ex his si repleatur.

For the
fistule.

Here the auctour rehersynge a curable medicine for the fystule, saythe: that a playster made of Auripigmentum, Bymstoonne, whyte lyme, and Sope, myngled to gether healeth the fystule.

For these thynge haue vertue to dype and mundifie: whiche ententions are requisite in healing a fistule. Platearie sayth, Auripigmentum is hotte and dype in the fourth degree: it dissolueth and draweth, cōsumeth, and mundifieth. Bymstoonne and Sope as he saythe, are hotte and dype, but bymstone is more vehement, for it is hotte & dypie in the fourth degree, but sope is not. Auicē saith that lyme washed, dypeth without mordeication, and maketh steddyp. The fystule is a rounnyngge soze, whiche auoydethe matter more oz lesse, after the diuersite and course of the moone. Antipigmentum is that that grauers fasten byas and metalles with to stoones.

Oribus ex denis bis sentenisq; nouenis.

Constat homo denis bis dentibus et duodenis.

Ex tricentenis decies sex quinquēq; venis.

The nom
bre of bo-
nes.

Here thauctour nombzeth the bones, teethe, and beynes in mans body. Fyyste he sayth, there be CCxix. bones. Yet after the doctours of phyliske, as Hippocrates, Galen, Rasis, Aueroy, and Auicē, þ bones in mā be. CCxlviii. And though herin be variance, yet there is a mayster of phyp- sickē that sayth, *Ossa ducenta sunt atq; quater duodena.* Secondly thauctour sayth, that a man mooste

The nom
bre of
teeth.

com

commonly shulde haue .xxii. tethe. But yet it chanceth, that some lacke .iiii. of the laste tethe, whiche be behynde them that we call the gryn- ders: and these haue but .xxviii. tethe. Some lacke these .iiii. laste tethe in chyldre hooode onely, some other lacke them tyl they be very olde, and some all theyr lyfe. Here is to be noted, that after Auicen, the .ii. foymoste tethe be called *duales*, and two on eyther syde of these twayne, are called *quadrupli*. There be .ii. in the vpper iawe, and .ii. in the nether: al these tethe be ordeyned to cutte, and therfoze some call them cutters, and specially *duales*. Nexte vnto those *quadruples*, are .ii. tethe aboue, and .ii. beneth, called *canini*, whose offyce is to bzeake harde thinges. After those be .iiii. other on eyther syde called *gryn- ders*. .iiii. aboue and .iiii. beneth. After those some haue a tothe called *sensus*, on eyther syde, and as well aboue as benethe. These also are ordeyned to grinde mans meate. And so the holle numbze of the tethe is. xxxii. or els .xxviii. in them that haue nat the tethe called *sensus*. There is than .iiii. *duales*. .iiii. *quadruples*. .iiii. dogge tethe. xvi. *gryn- ders* and .iiii. *sensus*. Chyrdely the texte saythe, that there is in man. CCClxxv. beynes, as appe- reth in the nothamie.

Aul. i. doc.
v. cap. de
anoth.
dentium:

Quatuor humores in humano corpore constant.

Sanguis cum colera, flegma, melancolia.

Terra melan, aqua fleg, et aer sanguis, coler ignis.

Here thauctour declareth the .iiii. humours in
man

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man, as Bloud, Fleume, Coler, and Melancoly. And shewing the nature & complection of them, he compareth eche to one of the .iiii. elementes. Melancoly is cold and dry, and so compared to the erthe, whiche is of lyke nature: Fleume is colde & moyste, and so compared to water. Bloud is hotte and moyste, and so compared to the aier. Coler is hotte and dry, and so compared to fyre. These thynges are declared in these verses.

*Humidus est sanguis, calet, est vis aeris illi.
 Aliger, humet flegma, sic illi vis fit aquosa.
 Sicca calet colera, sic igni fit simulata.
 Melancolia friger, siccat quasi terra.*

Aui l. doc.
 iii, cap. i.

For a farther knowlege witteth well, that after Auicen, ther be .iiii. humours in mans bodye, Bloud, Fleume, coler, and melancoly, as is sayd. The best of them is bloudde, fyrste by cause it is the matter of mans spirites: in whom consisteth mans life and operations, Secondly bycause it is comfortable to the principles of lyfe, it is temperately hotte and moyste, Thyrde bycause it restoreth and nouryssheth the body more than the other humours. And it is called the treasure of nature: for if it be losse, deth foloweth for the with. Nexte to bloudde in goodnes is Fleume, fyrste by reason that if nede be, it is apte to be tourned in to bloudde. Secondly bycause it is very nere like humidite, whiche is as fundation of lyfe. After fleume in goodnes is coler: whyche is ptener with natural heate soo longe as it keepeth convenient measure. Than foloweth melancoly,

Iancoly, as dregges and durte remoued aparte from the pꝛinciples of lyfe, ennemy to ioye and lyberalyte, and of nere kynred to age and dethe. Secondly note, that in the diuision of humours there is .ii. kyndes of bloudde, that is to say, naturall and vnnaturall. Naturall bloud, that is to say, veyne bloudde, is ruddy and obscure: and artery bloudde is ruddy and clere: without y^e sa- uour, and in comparison of other humours, it is very swete. Of vnnaturall is .ii. sortes: the one is vnnatural in quantite, that is to say, whiche is changed from good complection in it self, oꝛ elles by mynglynge of an nother humour.

There is an other vnnaturall bloudde, whiche throughe mynglynge of other humours, is yll bothe in qualyte, substance, quantite, and in pꝛo- portion of the one to y^e other. And this is double, foꝛ the one is nat naturall by mynglynge of an yll humour, that cometh to hym frome without. The other is vnnaturall by mynglynge of an yll humour, engendꝛed in the selfe bloudde: as whan parte of the bloudde is putrified, and the subtile parte therof is turned in to coler, and the grosse parte in to melancoly: oꝛ els in to coler, oꝛ y^e melancoly, oꝛ els both remayneth in the bloud. And this vnnatural blood, by mynglynge of an yll humour, varieth from naturall bloud many wayes. Fyꝛste, in substance: foꝛ it is grosser and fouler, syth melancoly is myngled therewith: oꝛ els it is moze subtile, whan wattryshenes oꝛ citrine

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coler is myngled therewith. Secondly in colour,
 for some tyme whan fleume is myngled there
 with, it enclyneth to whitenes, or throughe me-
 lancy to blackenes. Thirdly in sauour: for by
 mynglynge of putrified humours it is more
 stynkyng: or elles by mynglynge of rawe hu-
 mours it hath no sauour. Fourthly in talage,
 for by mynglynge of coler it enclyneth to bytter-
 nes, and by melancy to sowernes, or by fleume
 to vnsauerynes. Also of fleume there be two kyn-
 des, naturall and vnnaturall. Naturall is that
 whiche within a certayn space wyll be bloudde,
 for fleume is vndigested bloudde. Ther is an o-
 ther spyce of fleume, which is swete and somewhat
 warme, yf it be compared to the bodyly heate.
 But comparynge it to ruddy bloudde and coler,
 it is colde. Fleume is naturally whyte: and this
 is called swete fleume, extendynge this name
 swete to all the talages delytynge the taste: for
 other wyse the naturall fleume is not swete: but
 vnsauery and watryshe, and very nere y talage
 of water. And to this fleume, nature hath nat-
 gyuen a propre mantion, as she hath done to co-
 ler and melancy: but nature maketh it conne
 with the bloudde, for it hath a very nere simy-
 litude to bloudde. And of this fleume there be .ii.
 necessites and one vtilite. The fyrste necessite is,
 that it be nere the membris, so that their vertue
 maye digest and tourne it in to bloud: and that
 y membris by it maye be nouryshed, whan they
 haue

haue losse their natural foode, that is for to sap good bloudde, throughe restraynte of materiall bloudde, whiche restraynte is caused of the stomacke & lyuer, through some causes accydentall. The second necessite is, that it mingle with the bloudde, and make it apte to nourshe the mem- bres of fleumatike complection, as the brayne, and nuche: for that that muste nourshe these membres, muste be well myngled with fleme.

The vtilite of fleme is that it moyste the ioyntes and membres, that moue moche, lest they ware dry through the heate that cometh of theyr moy- yng and rubbyng. Unnaturalle fleme may be deuided. fyrste in his substance: & so some therof is *musculaginosum*, and that is fleme, to ones se- mynge, diuers, for in some parte it is subtyle and thynne, and in some other grosse and thicke: it is called *musculaginosum*, bycause it is lyke mus- cilages, drawen out of sedes. There is an other fleme that appereth egall in substance, that is in subtylite and grossenes, to ones demynge: but for a trouthe, it is diuers in euery parte: this is named rawe fleme. And this encreaseeth in the stomacke and entrayles. And to auoyde it out of the stomacke Hippocrates byddeth vs to spewe twyse a moneth, and to voyde it oute of the gut- tes, nature hath ordeyned coler to rounne from the cheste of the galle to the entrayle *Ieiunium*, and so forth to the other lower guttes, to scoure away that fleme from the bymmes of the entrayles,
and

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and to cause it to discende downe with the other
 dregges and fylthe . Some tyme this flemme is
 encreased in the beyues. specially of olde folkes
 by mynshynge of their dygestion, and there re=
 maynyng, is by littel & littel augmented & engros=
 sed, & hurteeth nature, which can not by the veines
 therto ordeyned, boyde it out, yet it doth that is
 possible to kepe it from the harte, and other in=
 warde membres, and dyspueth it to the outwarde
 membres, and specially to the legges : for by the
 heuyenes therof it draweth naturally to the lo=
 wer partes of man . And this is the cause why
 olde folkes legges are swollen, and that if one
 presse downe his fynger therein, there taryeth a
 hole, specially towarde nyghte, and in fatte fol=
 kes & suche as were wonte to be nouryshe with
 moyste meates . There is a nother spice of flemme
 herre subtile, and watterysh, lyke vnto water,
 and some what thicke : This flemme is very often
 myngled with their spytylle, that haue yll dige=
 stion, and of those that be greatte drynkers : it
 runneth frome the brayne to the nose, as it is
 wont in the beginning of the poxe, and whan by
 decoction and boyllynge in man, it cometh grosse,
 it is tourned in to flemme, grosse, whyte, and mus=
 cillage. There is an other flemme, grosse, & whyte,
 called Gipseum, the subtile parties of this flemme
 is dissolued, throughe longe bydynge in the ioyntes :
 and the grossenes therof remaineth in the
 ioyntes as harde as stones. This flemme engre=
 dyeth

dyeth the goute vncurable. There is an other
 fleme thicke and grosse, lyke to molte glasse, in
 colour, clammynes, and weyght. Secondly vn-
 naturall fleme dyfferethe in talage: for there is
 certayne fleme, that is swete, whiche is by myn-
 glynge of bloudde with fleme. And vnder this
 is conteyned the vinctuous fleme, whiche is en-
 gedged by mynglyng of vinctuous blud & fleme.
 There is an other maner of vnsauerye fleme,
 caused of rawenes, as certayne glassye fleume.
 There is an other salte fleume, caused by myn-
 glyng of coler. And this is moze bytynge, dryer,
 and lyghter, than any other fleme, throughe the
 coler myngled therewith, whiche is drye, lyghte,
 and sharpe. And this fleume is ofte founde in
 theyr stomakes, that be fleumatike, that drynke
 moche stronge wyne, and that vse salte & sharpe
 meates, and cleueth to the stomacke, & causeth
 otherwhyle thyse intollerable: and runnyng
 by the guttes, hit sometyme sleethe theym, and
 causeth the bloudde mensyn: and in the soude-
 ment ofte tymes induceth stronge costyuenes.
 There is an other fleme that is sharpe by myn-
 glynge of sharpe melancoly therewith: and some
 tyme, throughe boylunge of fleme, as hit chan-
 ceth in the swete ieuces of frutes, & fyre boyle,
 and after waxe tyme: and this fleume apperethe
 oftener in theyr stomakes, that dygest yll, than
 in other partes. For naturally coler floweth to
 the mouthe of the stomake, to steepe by the appe-
 tite,

tite: whychē descendynge downewarde, some
 tyme myngled with fleme, makethe hit slower,
 and this is percepuēde by slower belchynge.
 And other whyle this fleme is ingendred in the
 stomake by boylunge with a weake hete. There
 is an other fleme called pontike, whiche is some
 time caused by myngling of pontike melancoly.
 But this is seldome: by reason that pontike me-
 lancoly is very scarce. Hit is some tyme caused
 throughe vehement coldenes therof, wherby the
 moystnes therof is congepled, and some what
 altered to erthynges, and therbyon commeth noo
 weake heate, whiche causynge it to boyle, shulde
 conuertere it in to sharpenes: noz no strong heate
 whiche digestunge it, shulde torne it in to bloud.
 There be.ii. kindes of coler, natural & vnatural,
 Unnaturall coler is the some of bloudde, whose
 couler is ruddy and clere, that is, citrine, in the
 last degree of citrines, as saffron hedeas, and it
 is lyghte and sharpe: and the hotter, the moze
 redde it is. And after this coler is engendred in
 the head, hit deuidereth in two parties, one parte
 goth with the bloud in to the veynes, the other
 gothe in to the putre of the gall. The parte that
 gothe with the blud, entreth therwith bothe for
 necessite and profite. Hit is nedefull that it myn-
 gle with þe blud, to nourishe the colerike membez.
 Hit is behoueful, that it make the bloud subtile,
 and cause it to entre in to the veynes. The parte
 þe goth to the putre of the gall, gothe eke thether

for necessite and profite. The necessite is double. The one is nedefull for all the body, to mundifie it from colerike supfluites. The other necessite is in respect of the galles purse. The profite also is double. The one is to washe þe entrailes from dregges and clammy fleme, cleuyng to theym. The other is to prycke the guttes and musclys, that they may fele the thyng that hurteth them, and voyde all other fylthines. The profe of this is, that colycke chaunceth often tynes by stoppyng of the hole that cometh from the purse of þe gall to the guttes. Unnaturall coler is double. For one is bnnaturall thzough outwarde cause myngled therwith. The other is bnnaturall thzoughe a cause in hit selfe : for the substaunce therof is nat natural. Coler bnnaturall thzough an outwarde cause, is an other knowen and famous : & it is that that fleume is myngled with. And hit is called famous or notable, by reason that it is ofte engendzed. And of this kynde of coler commeth the thynde, that is well knowen. There is an other that is lesse famous, and that is it, wherwith melancoly is myngled. Famous coler is eyther cytryne, and engendzed by mynglyng of subtile fleme with naturall coler, oz els it is yolkys, lyke to yolkys of egges, and is engendzed by mynglyng of grosse fleme with naturall coler. Coler of lesse fame is caused, it. ways. One is whan the coler is bourned in it selfe, and touned to ashes, from whiche the subtile parte

of the coler is nat seperated, but myngled therewith. And this coler is the worst. An other, is whan melancolpe comethe from without, and mynglethe it with the coler. And this coler is better than other, and is ruddy in colour: it is nat clere nor flowynge, but moze lyke to beynne blood. This vnnaturall coler hauing his owne propre substance, without mynglynge of any other humour, is often engedred in the lyuer: by reason that the subtilnes of the bludde burnethe it selfe, and tourneth in to coler, and grossely in to melancolpe. An other coler there is, engendred in the stomake of yll meates nat dygested, but corrupted: or elles it is engendred in the beynes by other humours. And of this coler be. ii. kyndes. For one is called coler ppassiue, lyke the colour of the herbe called ppassion: whiche is engendred of the yolkynes whan it is bourned: for burnynge causeth a yolkyn blackenes in the coler, whiche myngled with coler citrine, engendzethe a grene coler. The other is called rusty coler, like to rusty yron, and hit is engendred of ppassiue, whan ppassiue is bourned only tyll the humidite therof be dyed awaye: and of the drynes beginneth to waxe white. And these. ii. laste colers be yll and venomous, yet rusty is the worse.

¶ Lyke wyle there be. ii. kyndes of melancolpe, naturall & vnnatural. The naturall is the dregges & superfluite of good blud, whose talage is betwene swete and pōtike. And this melancolpe whan

When it is engendred in y^e liver, is parted in. ii. partes. Of whiche one entreth with the bludde, and therewith remayneth in the veynes. The other is conueyed to the splene. The fyrste parte entreth with the bloud, for necessite and profite. It is nedefull that it myngle with the bloudde, to nourishe the melancoly, colde, and dry mem- bres, as the bones. The vtilite is to make thicke the thynne blud, to stynte the superfluous roun- nyng therof, to make it stronge, & to strengthe these membres, in to whiche it muste be conuerted. The other parte, that nedeth no bloudde, gothe to the splene bothe for necessite and profite. The necessite is double, one vniuersal throug out y^e body, to purge it of melancolious superfluite. The other is but particular, onely to gouerne the splene. This melancoly is also profitable for mans body, for it connethe to the mouthe of the stomacke, straynyng out the humidites, that it syndeth there, as a womā straynyng a colwes duggis, draweth out the mylke. This vtilite is double. fyrste it constrayneth, thychethe, and comforteth the stomacke. Secondly by reason y^e the egerne therof moueth the mouth of the sto- macke, it maketh one to haue an appetyte to meate. Unnaturall melancoly is as a thyng bourned o^r ashes in respecte of other humours. Of this there are. iiii. famous kyndes, though there be many nat famous. The fyrst is ashes of coler: and this is bitter. The. ii. is ashes of fleme
 D iii and

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and if þe fleme that is dourned were very subtle
and watteryshe, than the melancolye therof en-
gendred wyll be salte in talage. But if the fleme
be grosse that is burned: than the ashes therof,
or the melancoly of it engendred, enclineth to so-
wernes or ponticite. The.iii. is ashes of bloude,
and this melancoly is salte, a lyttel inclynnyng to
swetenes. The.iiii. is ashes of naturall melan-
coly. And if naturall melancoly, wherof so euer
it be, be subtle, than it wyll be verye sower.
And whan it is caste out vpon the grounde, hit
boyleth and sawzeth of the ayer, & causeth both
flyes and beastes to voyde the place. But if the
natural melancoly be grosse, the vnnatural ther-
of engendred, shall not be sower.

Natura pingues isti sunt atq; iocantes.

Semper rumores cupiunt audire frequentes.

Hos Venus et Bacchus delectat fercula risus,

Et facti hos hilares, et dulcia verba loquentes.

Omnibus studiis abiles sunt, magis apti.

Qualibet ex causa, nec hos leuiter mouet ira.

Largus, amans, hilaris, ridens, rubeiq; coloris.

Cantans, carnosus, satis audax, atq; benignus.

**Sanguine
folkes.**

Here thauctoz teachynge vs to knowe sanguine
folkes, saythe, that a sanguyne persone is natu-
rally fatte. But we maye nat vnderstande, that
sanguyne folkes be proprely fatte: for that is a
token of a colde complectiō, as sayth Auncen.
But they be fatte and fleshy wuthall: for fatte in
sanguyne persones is taken for fleshye. Auncen
sayth

**Auc. ii.
doc. 3. c. 2.**

saith, that abundance of ruddy fleſhe and ſtiſſe, ſignifieth a hotte and a moyſt complection, as a ſanguine perſon is. For the abundance of ruddy fleſhe, witneſſeth fortitude of vertu aſſimilatiue, and multitude of blud, that worke and ware by heate and moyſture, as witneſſeth Galen ſaieng, That abundance of fleſhe is engendred of that abundance of bloud. For heate perfectly digeſtyng, and the lyke vertue to fleſhe make the fleſhe faſt and ſtyffe. Alſo Auyſen ſayth, euerye fleſhye body withoute abundaunce of fatte and greace, is ſanguyne. Wherto Galen aſſenteth. *Second= Gal. 2. 1. 2. 3.* ly. the ſanguine perſone is mery and iocunde, þis is to ſay, with mery wordes he mouethe other to laugh: orels he is gladde, through benignite of the ſanguyne humour, prouokynge a man to gladenes and iocundite, through clere and perfecte ſpyytes engendred of bloudde. Thirdly he gladly hereth fables and mery ſportes, for the ſame cauſe. Fourthly he is enclyned to lecherie, through heate and moyſtnes, prouokinge to carnal copulation. Fifthly, he gladly drynketh good wyne. Syxtly he deliteth to fede on good meate, by reaſon that the ſanguyne perſon deſpyrcth the moſt like to his complection, that is good wines & good metes. Seuently he laugheth lightly, for bloudde prouoketh to laughynge. The. viii. is, the ſanguyne perſonne hath a gladſome and an amiable countenance, through lyuelynes of colour and fayrenes of complection, The. ix. is, he

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he speaketh sweetely throug amiablenes of sanguyne nature. The. x. is, he is apte to lerne any maner of science, throughe lyuelynes and perspicuite of his wytte. The. xi. is, he is nat lyghtly angry, and this cometh throug moystnes abating the feruour of coler prouoking to anger. The last. ii. verses recite some of the fozsайд tokens, and also some other. Fyfst, a sanguine person is free, not couetous but liberal. Secondely he is amozus. Thyzdely, he hath a mery countenance. Fozthly he is mooste parte synplynge, of all whiche the benignite of the blud is cause and prouoker. Fyftely he hath a ruddy colour. Foz Auycen saythe, that ruddy colour of the skynne, sygnifieth abundance of blud: And this must be vnderstand of bygght ruddy colour & not darke suche as is wont to be in theyr faces that drynke stronge wyres abundantly, and that vse sauces & sharpe spices, foz such colour signifieth lepre to come. Sixtly, he gladly syngeth and hereth synnyng, by reason of his mery mynde. Seuenthe-lye he is fleshy throughe the cause before sayde. The. viii. is, he is hardy, throughe h heate of the blud, whiche is cause of boldnes. The. ix. is, the sanguine person is benigne and gentill, throughe h bounte of the sanguyne humour.

Flegma vires modicas tribuit, latorq; breuesq;.

Flegma facit pingues, sanguis reddit mediocres.

Sensus hebes, tardus motus, pigritia, somnus.

Hec somnus lentus, piger, in hac sputamine multus.

Et

Et qui sensus habes pingues, facit color albus.

Here the auctour sheweth certayne properties of the complexion of fleme. Fyyste, flematyke folkes be weake, by reason that their naturall heate, whiche is begynner of all strengthe and operation, is but feble. Secondly flematyke folkes be shorte and thicke: for their natural heate is not stronge enough to length the body, and therfore it is thicke and shorte. Thyrdeley fleumatike folkes be fatte, bycause of their greatte humidite. Therfore Auicen sayeth, that superfluous greace signifieth colde and moystenes: for the bloudde, and the vinctuous mattier of grease, persynge thzoughe the veinis in to þ cold membres, through coldenes of the membes, do comele togither, and so engendze in man moche grease, as Galen saith in his.ii. boke of operation. He sayth after, that sanguine men are myddel bare betwene the longe and the shorte. Fourthly, flematike folkes are moze inclyned to ydelnes and study than folkes of other complexion, by reason of their coldnes that maketh them slepe. Fyftely they slepe longer, by reason of their great coldenes that prouoketh them to slepe. Syxtly, they be dulle of wytte and vnderstandynge: for as temperate heate is cause of good witte and vnderstanding, soo colde is cause of blunt wytte and dull vnderstandynge. Seuenthly, they be slouthfulle, and that is by colde: for as heate maketh a man light and quicke in mouynge, soo colde maketh a man

e heuy

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heuy and slouthefull. The. viii. is, they be lumpy
 the and slepe longe.

Est humor colore, qui competit impetuosis.

Hoc genus est hominum, cupiens precellere cunctos.

Hi leuiter discunt, multum comedunt, cito crescunt.

Inde magnanimi, sunt largi summa petentes.

Hirsutus, fallax, irascens, prodigus, audax.

Astutus, gracilis, siccus, groceiq; coloris.

Auic. ii. i.
 do. 3. ca. 3.

Here the auctour teacheth vs to knowe a person
 of colerike complection. If he be, he is hastye, by
 reason of superfluous heate, that moueth hym
 to hastines. And therfore Auicen sayth, that de-
 des of excessiue motion, signifie heate. Secon-
 dly, the colerike persone is desirous of honour,
 and coueteth to be hypermoste, and to excell all
 other: by reason that superfluous heate makethe
 mā's mynde prone to arrogance & sole hardines.
 Thyrddly, they lerne lyghtly, by reason of the sub-
 tylenes of the colerike humour. And therfore
 Auicen sayth, that the vnderstandyng prompt-
 nes and quicke agilitie to intelligēce, beokeneth
 heate of complection. Fourthly they eate moche,
 for in theym the heate digestiue is stronger, and
 more resolutiue than in other bodyes. Fyftely,
 they encrease sone, thzough strength of naturall
 heate in them, whiche is cause of augmentation.
 The. vi. is, they be stoute stomaked, that is they
 can suffre no iniuries, by reason of the heate in
 them. And therfore Auicen saythe, that to take
 euery thyng impatiently, signifiyeth heate.

Auic. ii. i.
 do. 3. ca. 3.

The

The. vii. is, they be liberall to those that honour them. The. viii. is, they delyze hyghe dignities and offyces. The. ix. is, a coleryke pson is heary, by reason of the heate that openeth the poores, and moueth the matter of hearis to the skynne. And therfoze it is a common sayenge, the coleryke man is as heary as a gotte. The. x. is, he is disceyuable. The. xi. is, he is soone angry, throughe his hotte nature. And therfoze Auicen saythe, often angry, and for a smal cause, betokeneth heate, throughe easye motion of coler, and boplynge of the bloudde aboute the harte. The. xii. is, he is a waster, in spendyng largecly to obtayne honours. The. xiii. is, he is bolde, for boldenes cometh of great heate specialle about the harte. The. xiiii. is, he is wylpe. The. xv. is, he is sklender membred, and not fleshy. The. xvi. is, he is leane and drye. The. xvii. is, he is saffron colored. And therfoze Auicen sayth, that coler signifieth dominion.

Restat et adhuc tristis colere substantie nigre.

Qui reddit prauos, per tristes pauca loquentes.

Hi uigilant studiis, nec mens est dedita somno.

Seruant propositum sibi, nil reputant fore tutum.

Inuidus & tristis, cupidus dextreque tenacis,

Non expers fraudis, timidus, luteique coloris.

Here thautoz Declareth som tokens of a melācoly pson. Fyrste melācoly maketh folkes shrewd and yll manered: as they that kyl them selfe.

Secondly melācoly folkes are mooste parte sad,
e. ii. throughe

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throughe their melācoly spirites, troublous and darke: lyke as clere spirites make folkes glad. Chyrdely, they talke lyttel, by reason of their coldenes. Fourthly, they be studious, for they couet allwaye to be alone. Fyftely they slepe nat well, by reason of the ouer moche dzynges of þe bryayne, and throughe melancoly fumes, they haue horrible dreames, that wake theym out of theyr slepe. Syrtely, they be stedfaste in their purpose, and of good memory, and harde to please: and this cometh throughe their dzynges. Seuenthly, they thinke nothyng sure, they alwey drede, throughe darkenes of their spirites. In the. ii. laste verses he reciteth some of the forsayd signis and other. Fyfte, the melancoly person is enuious, he is sadde, he is couetous, he holdeth faste, and is an yll payer, he is simple, and yet discyptefull: and therfore melancoly folkes are deuoute, great readers, fasters, and keepers of abstinence. Sixtly, he is fearefull. Seuenthlye, he hathe an erthyne broune colour: whiche colour if it be any thyng greene, sygnifieth the dominion of melancoly, as Rasis sayth.

*Hi sunt humores, qui prestant cuiq; colores.
Omnibus in rebus ex flegmate fit color albus.
Sanguine fit rubens, colera, rubea, quoq; ruffus,
Si peccet sanguis, facies rubet, extat acellus.
Instantur gene, corpus nimiumq; grauatur.
Est plusquam frequens plenus, mollis dolor ingens,
Maxime fit frontis, et constipatio uentris.*

Siccague

Siccaq; lingua siccis, et somnia plena rubore.

Dulcior adest sputi, sunt acria dulcia queque.

Here thauctour reciterh the colours that folowe the complections. A flematike person is whytly coloured: the colerike is browne and tawny: the sangwyne is ruddy, the melancoly is pale, coloured lyke erthe. After warde the texte declarethe xii. colours signyfenge superfluite of bloudde. The fyrst is, whan the face is redde, by the ascen- dyng of blood to the head and face. The second is, whan þe eies bolle oute farther than they were wonte. The .iii. is, whan the eies are swollen. The .iiii. is, whan the body is all heuy: for na- ture can nat susteyne nor gouerne soo gret quan- tite of blood. The .v. is, whan the pulce beatethe thynke. The .vi. is, whan the pulce is fulle, by reason of þe multitude of hotte & moyst vapours. The .vii. is, whan the pulce is softe, throughe to moche humydyte that mollifyethe the matter. The .viii. is ache of the forehead. The .ix. is, whan the bealy is coloure, throughe great heate that dryeth vp the fylthy matter. The .x. is, whan the tonge is dry and rough for like cause. The .xi. is great thyrste, throughe drynes of þe stomackes mouthe engendred of great heate. The .xii. is, whan one dreamethe of redde thynge. This Auicenn affirmeth sayeng, Slepe that signifieth abundance of bloudde, is whan a man dreameth that he seeth redde thynge: or elles that he se- deth moche of his blood, or els, that he swym-
e. iii. meth

Auic. ii. li.
doc. 3. ca. 7

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meth in bloud and suche lyke. The .xiii. is, the
 swetenes of spittell, thzough swetenes of bloud.
 Here is to be noted, that lyke as there be tokens
 of abundaunce of bloud, so there be signes of the
 abundaunce of other humours, as in these ver-
 ses folowynge.

*Accusat coleram dextre dolor aspera lingua.
 Tinnitus, vomitusq; frequens, vigilantia multa.
 Multa sitis, pinguis, egestio, torsio ventris.
 Nausea fit morsus cordis, languescit orexis,
 Pulsus adest gracilis, durus, veloxq; calescens.
 Aret, amarescit, incendia somnia fingit.*

The tokens of abundance of flemme are contained
 in these verses folowynge.

*Flegma supergrediens propius in corpore leges,
 Os facit insipidum, fastidia cerebrâ, filuas.
 Constarum stomachi: simul occipitisq; dolores.
 Pulsus adest rarus, et tardus, mollis, inanis,
 Precedit fallax, fantasinata, somnus aquosa.*

The sygnes of abundance of melancoly are con-
 teyned in these verses folowynge.

*Humorum pleno dum sex in corpore regnat.
 Nigra cutis, durus, pulsus, tenuis et vrina.
 Sollicitudo, timor, et tristitia, somnia tempus.
 Accrescet rugitus sapor, et sputaminis idem.
 Lenasq; precipne tinnit et sibilat auris.*

Denus septenus nix fleubothomiam petit annus.

Spiritus uberior erit per fleubothomiam.

Spiritus ex potu vini mox multiplicatur.

Humerumq; cibo damnum lente reparatur.

Lumina clarificat, sincerat fleubothomia

Mentes, et cerebrum, calidas facit asse medullas.

Viscera purgabit, stomachum, ventremq; coercet.

Puros dat sensus, dat somnum, tedia tollit.

Auditus, uocem, vires producit et auget.

Here the auctour spekyng of bloudde lettyng,
 sayth, that at .xvii. yere of age one may be lette
 bloud,

bloudde. And touchynge this Galen sayth, that chyldren shulde not be lette bloudde, before they be. xiiii. yeres olde at least, bycause chyldrens bodies be soone resolued from outwarde heate, and therfore by voydynge of bloudde they shulde be gretely weaked. Also for that they nede to nouryshe their bodies and augmente theym, they shoulde not diminishe theyr bloudde. And eke for that they be sone dissolued from outwarde hete, it suffiseth that they nede not to be lette bloudde. And witterth wel, that as bloudde lettynge is not conuenient for chyldren, soo it is vnholsome for olde folkes, as Galen sayth: for the good blood is lyttell and the yll moche, and bloudde lettynge draweth away the good bloudde, and leaueth the yll, as Auicen sayth: And therfore bloudde lettynge is vnconuenient for suche persons. Secondlye, he putteth the hurte of bloudde lettynge. Of necessite with voydynge of bloudde, done by bloudde lettynge, many spirites beyng in the bloudde, do auoyde. Thyrde, he sheweth howe the spirites shoulde be cherished and restored, and that is by drynkyng of wyne after the bloudde lettynge: for of all thyng to nouryshe quickly, wyne is best, as is before sayde. The spirites also be cheryshed and restored by meates, but that is not soo quickly as by wine. And the meate after bloudde lettynge must be lyght of digestion, and a gret engendrer of blood, as rare roasted egges & suche lyke. And all thowghe meate restore the

spyrtes

Ga. 9. reg.

Aui. iiii. &
capi. 18.

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Sprites after bloudde lettynge, yet lette the patients beware of moche meate the firste & seconde Daye . For Isaac saythe In dietis, that they muste Drynke moze than eate, and yet they muste Drynke lesse than they dydde befoze bloudde lettynge, for Digestion is weaker . Fourthly, the auctour putteth a . xi . pofites of bloudde lettynge, that is Dulpe done . Fyfte, temperate bloudde lettynge comforteth the syghte : for diminisshynge of humours doth eke diminishe fumpynge to the head: and the repletion therof, that darketh the syghte . Secondely, it clerethe and makethe pure the mynde and bryayne, thzoughe the same cause . Thyzdely it heateth the mary : for it mynisheth the superfluites, that therto come and coole it . Fourthly, it pourgeth the entrayles : for nature vucharged of blood, digesteth better rawe humours that be lefte . Fyftely, blood lettynge restryneth vometynge and the laske : for it dyuerteth the humours frome the interioz partyes to the outewarde, and specially the lettynge blood of the armes, as Aypcen saythe : for lettynge blood of the feete stoppeth the nat so wel: yet pchace the blood lettynge shall augment the laske, and that . ii . wayes Firste, by bloudde lettynge nature is discharged of her bourden, and beyng comforted, it prouoketh other vacuations . Secondly, if the laske be caused by great weakenes of vertue contentyue . For than, by reason that by bloudde lettynge vertue is weakened, the laske is augmented

augmented. Syxtly, bloud lettynge clereth the wittes: for it minisheth vaporation that gooth to the head and troubleth the wittes. Seuenthye, hit helpeth one to slepe, for therby many humours be voyded, of whiche dyuers sharpe vapours are lyfted vp, that lette one to slepe. The viii. is, hit takethe away tedpousnes and ouer great grefe, for therby vertue is vnlode of grefe: for with the melâcoly blud, the dregges of blud, whiche induceth tediousnes & grefe, are drawen out. The. ix. is, it comforteth the herpyng: for therby the vapours and humours that ascende to the head, and let the herpyng, are dymynyshed. The. x. is, it comforteth the voyce: for thereby the superfluites and humidites, that wolde come to the breste or pype of the lyghtes, and lette the voyce, are diminished. The. xi. is, hit augmenteth the strengthes, for therby the bodye is discharged of grefe. wherfoze the vertue is augmented.

Tres in sunt istis Maius, september, aprilis.

Et sunt lunares, sunt velut ydra dies.

Prima dies primi, postremaq; posteriorum.

Nec sanguis minui, nec carnibus anseris vii.

In sene vel iuene, si vene sanguine plene.

Omni mense bone, confert incisio uene.

Hi sunt tres menses, Maius, september, aprilis.

In quibus eminas, vt longo tempore viuas.

Here the auctour saythe, that these thre, Maye, Septembze, and Apryle, are the monethes of

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the moone, and in them are dayes for bydden to let blood, that is the fyrste of Maye, and laste of September and Apryle. Though this be a common rule, yet it is false. For the foresayde dayes maye be as good and as worthy to be chosen as the other, after the diuersite of the constellation in them. Farther, he saythe, that in those dayes one shulde not eat goose fleche, whyche is also false and erronious, and very wytche crafte.

I thynke the auctour hadde this sayenge of the Jewes, whiche obserue suche maner. Secondly he saythe, that men of myddell aegge and yonge folkes, whose beyne be full of bloude, may be let blud euery moneth, for those may well resyst resolution, and in them is great quantite of good blood. Chydely he sayth: that bloude lettynge for mans helth, must be done in one of these thre monethes, Maye, September, and Apryle.

But yet with difference, for in Apryle and May, the lyuer beyne muste be lette bloude, bycause than in ver tyme the bloude entreaseth: and in Septembze in the splene beyne, bycause of melancoly, whiche than in autumnne encreaseth.

*Frigida natura frigen, regio, dolor ingens,
Post lauachrum, coitum, minor etas, atq; seniles,
Morbus prolixus, repletio potus et esce.
Si fragilis vel subtilis sensus stomachi sit,
Et fastidii, tibi sunt fletu bothomandi.*

Here the auctour putteth, xii. thynges that lette bloude lettynge. The fyrste is coldnes of com-
pletion

plection: for as Galen sayth, bloudde lettynge
cooleth and augmenteth coldenes: bycause, as
Isaac sayth, bloud is the foundation of naturall
heate: and in that that bloud lettynge voydethe
blud, it voideth hete, and so consequently cooleth.
The. ii. is a feruent colde contrey, vnder whiche
a colde season shulde be comprehended, whiche
also letteth bloud lettynge: for in a countrey and
season very colde, the blud is closed in the depest
partis of the body, and the bloud that tarieth in
the vtter partis, the colde makethe thicke, whi-
che to voide is no wysedome. The. iii. is feruent
ache, vnder whiche eke maye be comprehended
great inflāmatiō of the body: for if one in suche
accidentis be let blud, there foloweth great mo-
tion agitatiue, contrary to nature, and greater
inflammation, whiche weaketh nature moze.
The cause of this motion agitatiue is attractiō
to dyuers partis: for by blud lettynge attractiō
is caused to the place that is lette bloud: and by
great ache attractiō is caused to þe place of ache.
The cause of greater inflammation is, that by
bloud lettynge the humours be moued, whereby
they be moze inflamed. And this is trouthe whan
bloudde lettynge is lyttell and artificiaill. Yet yf
it be done tyl one swounde, hit is holsome in the
foresayd cases: for this bloudde lettynge, whan
it ouercommethe the attractiō of the ache, hit
causeth nat motion agitatiue: and lyke wyse it
takethe awayne inflammation, whan there be no
fit humours

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Gal in cō
mēto illi
us apho.
q̄ agerun-
tur.

hymozs. that shulde moue heate, and cause moze
inflāmatō. This is Galens mynde, sayenge
there is no better medicine for an impostume of
seruent inflammation, feuers, and a great ache
than blood lettynge. The.iiii. is bayninge, spe-
cially resolutiue: for that lettethe blood lettynge,
for that were vacuation vpon vacuation, which
nature can nat easly beare. The. v. is carnall
copulation: for immediatly after that, one shuld
nat be letten blood, bycause of double weakinge
of nature. The. vi. is to olde oz to yonge, as it
is befoze touched. Of this Auicen saythe: Take
hede howe thou lettest one bloudde in any of the
fozsayd cases: outcepte thou trust in the fygure,
in solidite of þ musculls, largenes of the beyne,
the fulnes of them, and ruddy colour. The. vii.
is longe sickenes: for by suche lettynge of blood,
nature is doubly febled, both by longe sykkenes
& dyminishing. This is of trouth, sayth Auycen,
excepte there be corrupte blood, for than bloudde
lettynge is holsome. The. viii. is great repletiō
of drynke. The. ix. is to eate to moch meate: and
vnder this is compzised meate vndygested.
The cause here of (as Auycen saythe) is this,
There be. iii. thynges þ drawe to them, that is
emptines, heate, and secrete vertue oz propyete.
Than if the beyne be empty throughe voidynge
of blood, they drawe to them from the stomacke
oz liuer, vndigested oz supfluous meate oz dryke,
whiche vndigested meate whan it cometh to the
mem-

membrs, can nat be amended, that is to saye,
 digested: for the third digestion can nat amende
 the faute of the seconde, nor the.ii. of the fyrste,
 if the faute be so great that hit can nat conuerte
 into the membrs, and hit there remainynge
 maye cause some disease. The. x. is feblenes, for
 bloudde lettynge is a stronge voyder, as Galen ^{Gal. 2. aph}
 saythe, therfore a feeble person maye nat endure ^{commen.}
 great diminishynge of blood. The. xi. is subtile
 sensyblenes of the stomakes mouthe: whiche is
 called the harte strynge, for of suche bloudde let-
 tynge swounynge foloweth lightly. And vnder
 this weakenes of the stomake is eke comprysed;
 and easy flowynge of coler to the mouthe therof;
 enducinge vometyng. wherfore they that haue
 the forsayde accidentes, shuld nat be lette bloude,
 for by blud lettynge the humours moued, be en-
 duced to the stomakes mouthe, as to a place ac-
 customed: and bycause it is a weake and an im-
 potent membre to resyste that flyre, therfore by
 such lettynge of blud many incoueniencies chance.
 This is one cause whye manye swounde, whan
 they be lette bloude: by reason the coler floweth
 to the stomacke; whiche bytynge the stomacke
 pynethe the harte and stomake so, that it causeth
 one to swounde. The. xii. is lothynge: for if in
 this lothynge, one be let blood, whan the beyne
 be emptye, they drawe to them yll mattier that
 causeth lothsomnes. And besydes the forsayde
 accidentes there be yet other, that lette bloudde

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lettyng. fyrst boydyng of menstruous flire of the emeraudes: for one diseased with epyther of these shulde nat be let bloud: yet it may be done to dyuerse the flyre or matter a nother way.

Galen saythe. The.ii. is rarenes of composition: for in rare boydes is moche dissolution: and therefore this resolution suffiseth them without euacuation, as **Galen saythe.** The.iii. is rawnes, and clamminenes of humours: for than beware of bludde lettyng, bycause it encreaseth rawnes of humours, and therfore in longe syckenes ye shulde nat let bloudde: for rawnes of humours encreaseth, strength feebleth, and the syckenes prolongeth. And therfore Auicen sayth, that in longe syckenes befoze one is let bloud, he shulde take a laxative, all thoughe he nede bothe. Rawnes of humours is caused. ii. wayes. One is throughe abundance of humours that choke natural heate, whyche chokynge bredeth rawe humours, and than bloudde lettyng is holsome. **Wherfore**

Alex. 2. li. Alexander saythe: Lettyng of bloude in the beca. hidrop **gynnyng** of the dropsy is holsome: whan it cometh by abundance of menstruous bloud, that throughe some cause is prohibited to issue: or by abundance of the emeraudes: For lyke as a lyttel fire is quenched vnder a great heape of wod, soo lyke wyse naturall heate is suffocate with abundance of humours. The.ii. cause of rawe humours, is feblenes of natural heate, as in folkes of feble complexion, or suche as haue ben longe sicke,

sicke, or be very aged, for thā the sayd blood lettynge is vnhollosome: bycause it augmēteth rawnes, for the blood that conserueth hete is drawen out, and so the body is made cold, & y^e humours moze rawe: Therfore the blood muste be leste to digest rawe humors. The.iiii. is, vndue disposition of the ayer, epyther to hotte or to colde: for moche heate causeth stronge resolution: & great colde maketh the bloudd thicke and vnapte to issue or auoyde.

Quid debes facere, quando uis fleubethomari,

Vel quando minuis, fueris vel quando minutus.

Vnctio siue potus lauachrum, vel fascia motus,

Debent non fragili tibi singula mente teneri.

This terte declareth fyue thynges y^e ought to be done about blud lettynge: some befoze, some at the tyme, and some after. The fyrste is annoyntynge, which other whyle is vsed in the bloudd lettynge, as to annoynte the place or beyne that is opened, to aswage the payne: sometyme hit is vsed after bloudd lettynge, to kepe the gache that hit close not vp to soone, that the humours that be leste in the beynes may haue some respiration, and some y^e fumes voyde out. The. ii. is to drynke, and specially wyne, whiche is good in bloud lettynge: if one hap to colwnde: and also hit is verpe hollosome after bloud lettynge, to reupue the spyrtes and engendze newe bloudd, whiche thyng in p^ractise all phisitions obserue, The thyrde is bapnyng, whiche is hollosome.iii.

n. thynges
in bloudd
lettynge.

dayes

THE REGIMENT

dayes befoze and thze dayes after bloud lettynge and nat the same daye. Hit is good befoze, if one thinke he haue grosse humours within hym, for baininge leuseth and moueth the humours, and for the sayde cause it is holosome to take a sharpe syrope befoze, to moue, dissolue, and make subtile the humours. And therfoze, whan ye wyllette one bloud, ye must rubbe the arme, that the humours in the veynes about may be made subtile and prepared to issue out moze easlye. Hit is holosome after bloud lettynge, that the resydue of humours and vapoures, that be lefte behynde, may be leused. It is nat holosome the same daye, for bayninge maketh the skynne linnowe or soupulle, whiche made lynnowe wyl nat abyde the stroke that is gyuen in bloud lettynge, and that is dangerous. The fourth is byndynge with linnen clothes, whiche is very holosome to stop the bloudde after euacuation therof, and befoze bledynge, to drawe the humours in the veynes, and to cause them to swelle, and better to appere. The fyfte is moderate walkynge after bloud lettynge, to dissolue and make subtile the humours, and after warde to leuse the resydue of the humours that be lefte behynde. Some vse to be let bloudde fastynge, but some other saye, hit were better to eate a cere tosted egge fyrst, and therto drynke a draught of wine, about the houre of ix. or x. befoze dynet, and forth with to be let bloud: By cause whan the stomake is emptye, nature retepnerh

reterpnethe styll the bloudde moze strongelye,
 lest he shulde lacke nouryshmente, but whan
 onc hath eaten a lyttell nouryshynge meate, as
 wyne and egges is, thā nature suffreth the bloud
 better to issue.

Exhilarat tristes, iratos placat amantes.

Ne sint amentes fleubothomia facit.

Here be declared thye effectes of bloudde lettynge.
 Fyyste it maketh a sadde person mery. Secondly
 it appeaseth angery folkes: The reason is this,
 moche melancoly myngled with the bloud, cau-
 seth heuynes, and moche coler causethe anger,
 whyche two humours, as they be myngled with
 the bloudde, are drawen oute by bloud lettynge.
 Thyrdeley it kepeth louers from furious rauing,
 for it remoueth the bloudde frome the head, and
 auoydeth it by the other exterior pannes. Far-
 thermoze there be. v. causes of bloudde lettynge.
 The fyyste is, that the abundance, whether it be
 in qualite, oz quantite, oz bothe, shulde be voided.
 For as Auicen sayeth, two maner of folkes must
 be let bloud. One are suche as be disposed to be
 sicke, that haue abundaunce of bloud in quantite.
 The other are they that are sicke alreedy, through
 the malyce of humours oz bloudde. But there is
 differrence in these two bloudde lettynges. For
 bloudde lettynge for the abundance of bloudde
 ought to be moche, but whan it is done to auoide
 pll bloud, it must be moderate, as Galen sayth.
 And therfoze they do very pl, that lette them selfe

These ef-
 fectes of
 Bloudde
 lettynge.

Ga. 9. me.

THE REGIMENT

Galen . in
com. illius
aph . que
reguntur.

blede tyll they perceyue the good bloud issue, for
parauenture all theyr bloud shall runne out, er
they see any good bludde appere. Therfore they
shulde boide a litel at ones : and after the minde
of Galen, in this case : befoze they let one bloud,
they shulde gyue hym good meates, to engendre
good bloudde, to fyll the place of the yl bloud
that is auoyded : and after within a lyttel space,
to lette bloud a lyttell and lyttell. This is called
dyrecte lettyng of bloud, for it is done to auoyde
abundance of bloud, and of suche humours, as
shulde be auoyded. The fyrste indirecte cause is
the greatnes of the disease, and greatnes of the
apparent behement inflammation, for as Galen
saythe, there is no better medicine for an im-
proue of behement inflammation, feuers, and a
great ache, than bloud lettyng. The second indi-
recte cause is, that the mattier, whiche muste be
auoided, be drawen to that place from whens it
muste be auoyded. And therfore in retention of
the menstruous fire and emeraudes, the greates
veyne in the fote called Sophena, must be opened,
as Galen saythe, to drawe downe the mattier of
the bloud. The thyrde indirect cause is to drawe
the humours to the place, contrary to that place
that they flowe to, to dyuerse the matter frome
that place. Therfore for to moche abundance of
menstruosite, the veyne Basiliica, muste be lette
bloud, to turne the matter to the contrary parte,
and soo to voyde it frome his propre course. And
therfore

therfore he that hath a pluresy on his lefte syde, must be let blud on þ right side, to diuerte & draw the mattier to the place contrary to that place þ it enclyneth to. And lyke wyle if it be on the ryght side, to let bloud on þ lefte. The.iiii. indirect cause is, þ by lettynge of bloud, one portion of þ mattier may be auoyded, that nature may be the stronger vpo the residue, & so lettynge of bloud is hollesome, whan the bodye is full, lest impostumes growe: for the regiment of nature is feble, in regarde of these humours: wherfore whan a portion of the mattier is boyded, nature gouerneth the mattier soo that it shulde not flowe to some weake place and brede an impostume.

Fac plagam largam mediocriter, ut cito sumus

Exeat vberius, liberiusq; cruor.

Here the auctour saith, that the gashe made in letting of bloud ought to be of a meane largenes, þ the grosse bloud may easely issue out: for whā þ gashe is strayte, the pure bloud onely goth out, and the grosse abydeth still in. And note, that some tyme the gashe muste be great, and some tyme smalle. The gashe muste be great for .iii. causes. fyrste, bycause the humours be grosse, and grosse bloud must be boyded, as in them that be melancoly. Secondly, in wynter the gashe must be great, for colde engrosseth the humours. Thyrdly, for thabundance of humours, for they auoyde better by a greatte gashe than a small. But the gashe must be smal, whan the personne

capitulum

g.ii.

is

THE REGIMENT

is of weake strength, that the spirites and naturall heate auoyde not to moche: and lykewyse in a hotte season, and whan the blood is pure.

Sanguine subtracto sex horis est uigilandum,

Ne somni fumus ledat sensibile corpus.

Ne neruum ledat non sit tibi plaga profunda.

Sanguine purgatus non carpas protinus escas.

Thre thinges muste be consydzed whan one is let blood. Fyyste that he slepe nat in .vi. houres after, leest the fumes engendred by slepe ascende to the head and hurte the bryayne. Farther leaste in his slepe he turne hym on the arme that is let bloudde, and therby hurte hym, and leeste the humours by slepe, flowe to the peynful membre, by reason of the incisio, and so bryede an impostume. For Galen sayth, that if impostumes bryede in the body, or in a membre that is hurte: the humours wpll flowe therbnto. But Auicenn assignethe another cause, that by suche slepe may chance contraction of the membres: The cause maye be as Galen sayth, that slepe is vnholosome in the ague fyfte: for naturall heate gothe inwarde, and the outwarde partes ware colde, and the fumes remain vnconsumed: wherby the tygour is augmented, and the feuer fyfte prolonged. Also by mouynge of the humours in letting of blood, fumes are reped by to the senowes and brawnes of the armes: which remainynge vnconsumed, ware colde in slepe, and ingrosse in the vtter partes. And therfore if one slepe immediately after
lettyngo

Ga. 2. aph.
 super illo.
 In quo. &c

letting of bloud, they cause contraction of the senowes and braynes of the armes. And he sayth, that one in lettynge of bloudd, must beware that he make not the gashe to depe, lest he hurte a senowe or an artery strynge vnder the veyne: for hurtyng of a senowe causeth a mortall crampe, or losse of a membze, as an arme or a fynger, and hurte of an artery strynge, causeth bledynge vncurable. And one ought nat to eate immediatly after he is let bloudd, but he muste tary tyll the humours in hym be in quiete, leaste the meate as foze it be digested, be drawen to gether with the bloudd, to succour the hurte membze.

Omnia de lacte vitabis rite minute.

Et vitet potum fleubothomatus homo.

Frigida vitabit, quia sunt inimica minutis.

Interdictus erit minutis nubilus aer.

Spiritus exultat minutis luce per auras.

Omnibus apta quies est, motus valde nocuus.

Here the auctour sayth, v. thinges muste be chewed of hym that is let bloudd. The fyrste is milke and white meates: for by sturrying of humours caused by lettynge of bloudd, ofte tymes some humours flowe to the stomacke: therfoze if he shulde eate mylke, by mynglyng with the humours, it wolde corrupte in the stomacke: syth of it selfe it is verye corruptible. And eke by reason that it is swete, the mylke may be drawen to the veynes vndigested: and throughe sturryinge of humours lyghtely corrupte. Secondely, he

v. thinges
to be fled
of hym
that is let
bloudd.

musste beware of moche dypnkyng : for by reason that the veynes be empty, the dypnke vndygested is lightly drawen to them, as is aforesaid. Thirdly, he must eschewe all colde thynges, as wel outward, as inward, as meates very cold, colde ayer, colde bathynge, thynne clothynge, restynge on stones, coldenes of the head and fete, for by reason that natural heate is febled by lettyng of bloudd, the body wyll soone be to colde. Fourthly, he that is let bloud, shulde nat walke in darke cloudy or troublous ayer : for that maketh hym heuy and vnlusty, as is afoze sayde at, *Aer fiti mundus. &c.* And heuines is cause of melancoly bloudd. Therfore he must walke in a fayre clere ayer : for that recreateth the naturall and lyuely spirites. Fyftly he muste eschewe excessiue labour, and vse moderate reste: for excessiue sturynge about than specially, weaketh and moueth the humours, but temperate reste, swagethe motion.

Principio minuas in acutis perpera cutis.
Etatis medie multum de sanguine tolle.
Sed pure atq; senex tollet uterq; parum.

Ver tollet duplum, reliquum tempus nisi simplum.

The best
 tyme and
 age to let
 bloudd.

Here he speaketh of. iiii. thynges. Fyfte, the lettyng of bloud shulde be done in the begynnyng of sharpe diseases, which are ended y. iiii. daye. For suche be shorte and make no delay: therfore they must be remedyed at the begynnyng.

The .ii. is that from .xxx. yere to .xlv. or .l. one shulde

shulde be let blood mooste, for at that age blood
 encrease th mooste of all: nor the dymynyshynge
 therof letteth not the growynge: nor the bodyly
 strength is not lessed therby: for the body in that
 age groweth not, but semeth to stande still at one
 state. The thyrde is, that olde folke and chyldren
 shulde be let blood but lytel: for yonge chyldren
 nede moche blood to noryshe and encrease them,
 and aged folkes strength decayeth. Fourtehlye,
 in her double quantite of blood shuld be boyded
 in regarde of other seasons: for that tyme spe-
 cially encrease th bloudd, as all phisitions saye.
 Touchynge the fyrste sayenge, a fewe rules con-
 cernynge lettynge of bloudd, wolde be gyuen.
 The fyrste is, that at the begynnynge of the sy-
 kenes one shuld not be let bloudd, for as Galen
 sayth, nature is worker of all thynge, and the
 phisition is mynister. But he sayth, that no va-
 cuation at the beginning of sickenes is natural,
 for as nature in the beginning of syknes auoi-
 deth nothynge, lyke wyse no more shuld the phi-
 sition. Yet thre thynge withstande this rule.
 The fyrste is furiosite of the mattier. For Auicen
 sayth, that whan the syknes begynneth, one
 shuld not be let blood, for lettynge of blood stir-
 reth the humours, and maketh theyn subtile,
 and to rounne throug out all the body, outcepte
 the mattier be furious. The secod is, abundance
 of the mattier: For Galen saythe, that it is than
 behoueful to be let blood or take a medecin la-
 telye,

Ga. 3. reg.

 Idem. iiii.
 aphorif in
 com. sup.
 Egritudi-
 nis. &c.

 Ga. inaph.
 In choati.
 bus mor-
 bis. &c.

due, to allcuiate nature loded with abundance
 of mattier. The thyrde is greatnes and sharpe-
 nes of the syckenes, as whan there is a greatte
 and an achesfulle impostume, though the mat-
 tier be lyttel. For Galen sayth, if the impostume
 be great, ye must let bloudde at the begynnynge,
 though there be but lyttell mattier: leaste it
 bryke or open er it be ripe: therfore to eschue ma-
 ny inconueniences bloud lettynge must be done.
 The .ii. rule is, that bloud lettynge may not be
 done on the day of motion of the syckenes, as in
 Crisic, nor no other vacuation nor diuertynge of
 mattier from the place that nature sendeth it to.
 Nor lyke wyse in the ague fitte. For Galen sayth.
 That whan the sickenes is in his estate, neyther
 bloudde lettynge nor laxatiue shulde be done.
 For than the matter rypeth, whiche rypeth bet-
 ter by quietnes than by steryng. The thirde rule
 is, that lettynge bloudde shoulde not be done in
 begynnynge of the syckenes, whan crisis is re-
 moued: for Isaac sayth in his boke of vrines,
 that though h hart be the engendyrer of the bloud
 and spirites, yet the bloudde is fundacion of na-
 turall heate, and susteyneth it, for heate is na-
 turallpe therof engendryed: and therfore he that
 voydeth bloudde, voydeth heate: whiche shulde
 digeste the mattier of the syckenes, and soo conse-
 quently the syckenes is prolonged, and strength
 weakened. And therfore it is to be dyled, lest through
 lengthynge of the syckenes, and weakynge of the
 strength

Crisic is
 todayne
 iudication
 epyther to
 helthe or
 dethe mu-
 tation,

Strength, nature shuld fayle. The fourth rule is, that the bodye haupnge dregges oꝛ fylthe in the guttes, shuld not be lette bloud. The cause is, there be thre thynges that drawe to them, heate, emptynes, and all the shappe, so whan the bey=nes be emptied by lettynge of bloud, they drawe to theym from the nexte membeꝛe, as the guttes, and stomacke, wherby the bealpe is indurated, and the mattier in the bey=nes are moze enfected, the mysferatke draweth the humidites of the oꝛ=deurs, and the oꝛ=deurs are dꝛyed the moze, ther=foze ye must fyꝛste molify the bealy with clisters oꝛ suppositoꝛies, exꝛcepte it ware laxatiue alone. The .v. rule is, that lettynge of bloud shuld nat be moche vsed: ffoꝛ by ofte vsynge therof, one drawyng in age, falleth in to diuers diseases, as Epilencie, Apoplexie, and palsey, ffoꝛ by remouing of the blod and heate, many fleumatyke super=fluites are engendꝛed, that cause these diseases. The .vi. rule is, that a woman menstruate, oꝛ with childe shulde nat be let bloude. A woman with childe shulde nat, ffoꝛ therby the heate that digesteth meate is dyminished, and the foode of that that she goth with, is taken away: spꝛecially whan it that she gooth with, wareth great, ffoꝛ than it nedeth moze foode. This sayethe Hippo=crates: whan the menstruosite kepeth due course and voydeth naturally inough, lettynge of blod shuld not be done, but when it voydeth to moch, than to diuerte the mattier, it muste be doone,

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foꝛ

Si. b. ap. 50.

THE REGEMENT

foz nature wolde nat be lette of her operation. The. vii. rule is, that after the colozicke passion one shuld nat be let blood, foz by reason that lettynge of bloude stoureth by the humours, a colericke humour may flowe to the stomake, and enflame it: noz after vometynge, lest humours lyke wyse flowe to the stomacke: noz after y^e flire, noz after great watchyng, noz after moche trauaile: noz after any thyng that greatly heateth o^r dissolueth: foz in those cases lettynge of blood shoulde greatly moue the humours, and enfeble the strength. Nowe it is to be considred, who be mete to be let blood: & therfoze we shall declare a fewe rules. The fyrste rule is, that lettynge of bloude is very expedient foz delycate, ydel, and cozsy folkes: and that vse meates engendrynge moche blood. The secōd rule is, it is holsome foz those that haue abundaunce of bloudde, whiche abundaunce is knowen by the thynkenes of theyr brine: foz abundaunce of blood maketh it thynke, and abundaunce of coler maketh it thynne. The thirde is, they shoulde be let blood, in whom melancoly abundeth: foz whan moche natural melancoly runneth with the blood through out al the body, not purifieng the yll blood, than lettynge of blood is holsome. There be. ii. kyndes of melancoly, natural and vnnaturall. Natural is the dregges of bloudde, whiche whan it aboundeth, it runnethe with bloudde: and in lettynge of bloudde is voyded therewith. foz of the same

tem

temperate heate, blood, and melancoly, the drie-
ges therof, is engendred. The .iiii. rule is, that
whan boylyng, conturbation, and calefaction
of humours is feared, it is holsome to let blood:
and those persons, as soone as they fele they in
selfe inflamed, shulde be let blood, to auoyde the
fozsaid motions, caused by greate abundance of
humours. Yet other while some be disceyued by
this rule: for forthwith whā they fele calefactiō,
& feare boyling of humours, they let them blood.
And whan this cometh of heate, calefaction, and
incision, the calefaction or boyling celsseth nat by
bloude lettynge, ye it is rather augmented: for
blood lettynge moueth the humours, and ma-
keth theym runne throughe the body: therfore
lettynge of bloude is not holsome, excepte it be
for abundance of humours, whiche is knowen
by moche swette specially in the moynynge, for
there be some that swette nat, excepte they nede
euacuation. The .v. rule is, they that be myghty
and strong, shoulde be let blood, & nat they that
be colde and dry. For Rasis sayth, that those bo-
dies are apte to be let blood, that haue great ap-
parant veynes, & be heary, and colozed betwene
browne and red, and folkes nat to yonge nor to
olde, for chyliden and unsweldy aged personnes
shold not be let bloodde, excepte great necessity
require it. Many of the sayd rules be gethered
out of Auicen.

Estas uer dextrās, autumnus hyemsq; sinistras.

h. ii.

Quatuor

Aui. iii. f.
ca. de flens
Bosfomia.

THE REGEMENT

Quatuor hec mēbra cephe, cor, pes, epar uacuatur.
Ver cor, epar estas, ordo sequens reliqua.

Here the auctour recytinge certayne thynges concernyng the membres that be lette bloude, saithe, that in ver and sommer the veynes of the ryghte hande, arme oꝝ foote shuld be let bloude. But in wynter and autumnne, the veynes of the lefte hande, arme, oꝝ foote must be dymynished. The cause hereof may be, foꝝ that ver encreaseth blud, and sōmer coler, therfoze in ver and sommer ye shulde dymynishe those veynes, in whiche bloude and coler abounde, whiche be the ryght syde veynes, foꝝ on the ryghte syde of the bodye standeth the membre that engēdꝛeth bloud, that is the lyuer, and the receptacle of coler, the gall. Autumnne engendꝛeth the melancoly, which is gathered to gether, & nat resolved by wynter: therfoze in ver and wynter, those veynes shoulde be let bloud, in which melancoly hathe dominion. whiche be the lefte side veynes, foꝝ the splene is on the lefte syde of the body, whiche is the receptacle of melancoly. Secondelye he saythe, that these. iiii. membres, the head, the harte, the fote, and the lyuer, after the. iiii. seasons of the yere, muste be emptied, the harte in ver, the lyuer in sommer, the head in wynter, and the foote in Autumnne.

Dat saluatella tibi plurima dona minura.

Purgat epar, splenem, pectus, precordia, uocem.

Innaturalēm tollit de corde dolorem.

Here

Here the autour recyteth. v. commodities that comine be lettynge blod of the veyne Saluatella. It is the veyne on the backe of the hande, betwene the myddel fynger and the ryngge fynger, it purgethe the lyuer, it clensethe the splene, it mundifieth the bzeast, it pzeferueth the stomakes mouthe from hurte, it doth awaye hurte of the voyce. The reason of all these commodities is by cause the forsayde veyne auoydeth bloude from all these places, as after it shall appere.

For amoze ample declaration it is to witte, that in lettynge of bloude, otherwhyle the veynes be opened, and sometyme the arteries. The opening of the artery is dangerous, & cause hereof is the ouer moche bledynge, whiche is caused. ii. wayes. One is thzoughe feruent heate of the artery bloude, for a hot thyngge is soone moueable, & dilateth & openeth the artery, & therfoze it helpeth moche to voyde the bloud, in lettynge bloud the artery. The. ii. cause is mobilite of the artery, and therfoze the wounde or gashe in it is slowelyer healed, for woundes with out rest can nat heale. Yet this lettynge of bloude is holsome iii. maner wyse. Fyyste whan ther is abundace of subtil bloud in the body. Secondly whan the bloude is vapoꝝous. Thyzdelye whan it is hotte. For subtyle bloude, of which natural blod and spirites be engendzed, resteth in the artery: but gros bloude that nouryseth the membzes, resteth in the veynes. Alike wyse the vapoꝝous

h. iii.

blod

OF HELTHE.

bloude is conteyned in the artery, and sangurine bloud in the veynes. Also the hottest bloude, the which is of the harte the hottest membyre engendred and digested, is contained in the artery, and the other bloud in the veynes. Secondly note, that the veynes are opened in many membyres, sometyme in the arme, or in the great hande or small, sometyme in the foote, sometyme in the nose, some tyme in the forehead, sometyme in the lippes, sometyme vnder the tounge, or in the ruffe of the mouthe, sometyme in the corners of the eies toward þe forehead. From the arme pytte to the ellebowe are .v. veynes to be opened, as Rasis and Auicen say. The first is called Cephalica, whiche is the head veyne: The. ii. is called Basilica, whiche is the lyuer veyne. The. iii. is called Mediana, or Cardiana or nigra after Auicē, or matrix after Rasis. The. iiii. is called Ascellaris: The. v. is called Funis brachij. In the lesse hande is Saluatella, so that in the arme, in that it conteyneth the moze and the lesse hand, are. vi. veynes to be opened. Cephalica empteth the partes about the necke, and therfore to open that veyne it is good for diseases of the head, as the megrim & other hotte greffes caused of hotte matter. This veyne begynneth at the shulder, and gothe forth towarde the lesse syde of the arme. Basilica, empteth the partes vnder the necke, as frome the brest and lyuer: and therfore the lettynge bloud of this veyne is holsome for diseases of the brest and

and lyuer, and ryght good in pluresye. This
veyne begynneth at the arme hole, and gothe a-
longe to the bowyng of the arme. Mediana is be-
twene these two said veynes, and is compacte of
theym bothe, for it is the bzaunche of eche. And
it is cke median in vacuation: for it voydeth
from all about, vnder, from, and aboue þ necke.
wherfoze it is the vniuersal veyne to al the body
in voydyng: but nat vniuersal (as some say) by-
cause it begynneth at the harte, but bycause
it is the bzaunch of Cephalica and Basilica. Ther-
foze whan you wyl let Cephalica bloud, & it appe-
reth not, ye shuld rather take Mediana, than Basi-
lica. And likewyse whan ye wyl let Basilica bloud,
and it appereth nat, ye shoulde rather mynysh
Mediana than Cephalica. For it agreethe better
to bothe, than one of them with the other. Sal-
uatella is þ veyne betwene þ myddell fynger and
the ryngge fynger, moze declynynge to the myd-
del fynger. It begynneth of Basilica. This veine
is opened in the ryght hande for opilation of þ
lyuer, and in the lefte hande for opilation of the
splene. There is no reason why it shuld be so, as
Alyscen saythe, but experyence, whiche Galen
founded by a dreame, as he sayth. He had one in
cure, whose lyuer and splene were stoppe, and he
dreamed that he did let him bloud of this veine,
and so he did, and cured the patient. Whan this
veyne is let bloudde, the hande muste be put in
warne water, to engrosse and dilate it, bycause
it is

OF HELTHE.

It is subtile, and that the gashe shulde nat close to soone, and to make the grosse bloude thynne. Asillaris is vnder Basilica, and apperethe in byndynge the arme: and lyke iugement is of it as of Basilica. Funis brachij is ouer Cephalica, or elles the hyndermoste bone: and is of one iugement with Cephalica. Therfoze as Auicen and Galen saye, though in openinge of veynes, be vniuersall vacuation of all the bodye, yet nat from all veynes egally: noz lyke ieopdy is nat in all. For Basis sayth, that Cephalica is the surer, and Basilica moze to be feared, and Cardiaca is to feare, but nat so moche as Basilica. Cephalica is sureste, for there is neyther senowe noz artery aboue noz vnder it: but vnder Cardiaca there is a senowe, and vpper aboue it is a subtile senowe: therfoze it is to feare, lest it shulde be cutte. Basilica is very ieoperdous: for vnder it is an artery, and nere it a senowe and a muscull. Saluatella is not ieoperdous, and therfoze þ better to open it, it wolde be put in warme water. In the fote be thze veynes, Sciatica, Sophena, and the hamme veyne. These veynes be opened to drawe the bloude to the lower partes, as in prouokynge menstruosyte, and the hamme veyne is better than Sophena, or Sciatica: for it is nere the matrice. Sophena draweth blod from the yarde, coddes, and matrice, and Sciatica frome the ancles, eynes and other membyres toward mans lyfte syde. Sophena frome the matrice and membyres
there

there about, though they be bzaunches of one
 veyne. In the middes of the forehead is a veyne,
 whiche is opend for olde discales of the face, as
 morpheu, dye scurfe, and scabbe, and for disea=
 ses of the eyes, but fyrst Cephalica must be myn=
 shed. There is lyke wyse a veyne in the noose,
 and whan any of them is opend, the necke must
 be bounde, and one opend after an other: and by
 byndynge of the necke, they wyll better appere.
 There be veynes in the lyppes, whych be opend
 for impostumes in the mouthe or gommies, but
 Cephalica is fyrste mynysed. To open the foure
 veynes in the ruffe of the mouthe is holosome a=
 gaynste the reumes that flowe to the tethe, and
 cause them to ake. These veynes appere playne=
 ly: and muste be opend whan the matter is dy=
 gested. There be veynes in the corners of the
 eyes towarde the forehead, and they be opend for
 diseases of the eyes, but fyrste Cephalica must be
 mynysed. The veynes in the tympples be let
 bloudde for the megrym, and for great and long
 head ache. And those be the veynes, that Hippo=
 crates and Galen calle Iuueniles, the incision of
 the veynes maketh a mā vnable to get childe.
 Also in the neck be veynes, called guides, which
 must be opened in the begynnynge of lepre, and
 specially for stoppyng of the wynde pypes, and
 in the swynarpe, whych lettethe one to drawe
 his bzeathe.

Si dolor est capitis ex potu limpha bibatur.

Ex

THE REGEMENT

Ex potu nimio nam febris acuta creatur.
Si uertex capitis uel frons estu tribulentur.
Tempora fronsq; simul moderatur sepe fricentur
Morella cocta nec non calidaq; lauentur.

Head ache
caused by
drynkyng.
and reme-
die ther-
fore.

Here thauctour notinge two thynges saith, that
if head ache come by to moche drynkyng and
specialle of wyne, or of any other drynke, that
maketh folkes dronken, one muste drynke colde
water vpon it, the whyche with the coldenes
therof ingrosseth the fumes that are lyfted vp,
and lettethe them to hurte the brayne. The secod
thyng is, that if the toppe of the head or forehead
be greued with to moche hete, than the tumpuls
shulde be moderately chafed, and after washed
with warme water, in the whiche motherworthe
is sodde, for motherworthe is cold and coleteth.

Temporis estiu ieiunia corpora siccant.
Quolibet in mēse confert uomitus, quoq; purgat
Humores nocuos, stomachi lauāt ambitus omnis.
Ver, Autumnus, hyems, estas dominatur in anno.
Tempore uernali calidus fit aer humidusq;,
Et nullum tempus melius fit fleubothomie,
Vfus tunc homini ueneris confert moderatus.
Corporis et motus, uentrisq; solutio, sudor.
Balnea purgantur tunc corpora medicinis.
Estas more cale siccet nascatur in illa.
Tunc quoq; præcipue coleram rubeam dominari.
Humida frigida fercula dentur, fit Venus extra.
Balnea non prosunt, sit rare fleubothomie.
Vtilis est requies, sit cum moderamine potus.

Here

Here the autour notyng diuerse thinges, sayth,
that moche fastyng in sommer dryeth the body,
for in that that sommer is of nature hotte and
drye, it resolueth the humours: the whyche also
be resolued by ofte sweatynge in sommer, and so
fastyng ther vpon dryeth the body moche more,
for whan the humydite of meate is goone, the
heate of the body wyckethe vpon his owne hu-
midites, and dryeth them. Wherfore Hippocra-
tes saith: Hunger is expedient for those that are
very moyste, for hunger dryeth the body.

The.ii. thyng is, that vometyng ones a moneth
is holtsome, for therby hurtfull humours that be
conteyned in all the circuite of the stomacke, are
boyded. To this agreethe Auicen, sayenge:
Hippocrates byddeth one to wompte eury mo-
neth twyse .ii. dayes one after an other, that the
seconde day may auoyde it that the fyrste coude
nat, this conserueth helthe, and scoureth the sto-
make from fleme and coler. The stomake hathe
nothyng to pourge it, lyke as the guttes haue
red coler. Auicé putteth other profites of vome-
tyng that is well done, fyrst it is good for head
ache, caused of moyste vaporous mattier, that
ascend from the stomake to the head, but if head
ache come of his owne hurte of the Brayne, than
vometyng dothe rather hurte than profyite.

Secondly it clereth the syght, darked with va-
porous mattiere of the stomacke, or elles nat.

The.iii. is, it dothe awaye wamblyng of the
i. ii. stomake

Hip. lii. p.
ap. 502. f.

THE REGEMENT

stomake, in that it auoydethe the humour that
causethe it. The .iiii. is, it comfzrtethe the sto-
macke, in to the whiche coler is descended, the
which corrupteth the meate. The .v. is, it dothe
away lothyng or aborpyng of meate. The .vi.
is, it dothe awaye the cause, that makethe one
haue a luste to sharpe, ponticke, and sower thin-
ges, & whiche cause of these dispositions beyng
remoued, putteth o; dothe away & effcteth therof.
The .vii. is, vometyng is holosome for the laske
that cometh befoze the dropes, for it auoydethe
the mattyer of the sayd laske, and purgethe the
stomake. The .viii. is, it is holosome for the gre-
fes in the raynes and bladder, for it diuertethe
the matter & slowethe to these partes, an other
way. The .ix. is, if vometyng be done by con-
straynte of elboye, it auoydethe the mattier,
wherof lepre growethe: it amendethe the fyrste
digestion, that the other digestions may the bet-
ter be done. The .x. is, it makethe one to haue
a good colour. The .xi. is, it purgeth & stomacke
of a humour that causeth epilencie. The .xii. is,
by stronge constrainte it remoueth a stoppyng
matter, the whyche causeth Ictericke. And lyke
wyle it auoydeth a fleumattike mattier, the whi-
che commonly is cause of this stoppyng. The,
xiii. is, it auoydeth the matter that causeth Asma,
a diseale that causeth one to drawe his bzeathe
peynefully, and eke it comfzrtethe the spiritual
membzres, by whose heate, the superfluities that
cause

cause asma, are consumed. The. xiiii. is, it is hol-
some agaynste shakynge and palseye, for it a-
uoydethe the matter that is cause therof. The
xv. is, it is holsome for one that hath the greatte
blacke sores an his lower partes: for it turnethe
the humours from thence. Although vomeyng
duely and well done because of these commodi-
ties, yet whan it is vnduely done, it enducethe
many hurtes: for it feeblethe the stomacke and
makerthe it apte for mattiers to flowe in to, it
hurtethe the brest, the syght, the tethe, old heed
ache. &c. as Auicen sayth. The. iii. thyng that
is noted in the texte is, that there be. iiii. seasons
of the yere, ver, sommer, autumnne, and wynter.
Ver in respecte of the other seasons, is hotte and
moyste, thoughte it be temperate in it selfe, as
Galen sayth in his booke of complexions, wher-
foze it foloweth, that this season is moze apte to
lette bloudde in, than the other: for it dothe moze
encrease humours. And therfoze in this season
moderate vse of carnall copulation, temperate
motion, laske, fyre, and swette is conuenient,
and lyke wyse temperate bathynge to diminishe
repletion. This season is eke good to take pour-
gations in. The. iiii. is, somer heateth & dryeth:
and therfoze it encreaseth red coler hot and drye.
And for this cause in sommer we muste feede on
colde and moyst meates, to diminishe the feruēt-
nes of the heat and drought, and than we ought
to absteyne from carnall copulation, the whiche

Alii. iii. i.
cap. viii.

OF HELTHE.

also dryethe, and from ofte baynyng, and be let
bloudde selbome. for lyke cause. We muste vse
quyetnes and lyttel motion: for quietnes dothe
moyste, and moche mocyon dryethe. In this
season in speciall we muste vse moderatelye to
drynke colde drynke: for superfluous drynkyng
of colde drynke, by reason that the poyes be opene,
dothe make the body sodaynely a colde or cau-
seth the pailsey, or larite of the membyres, or elles
sodayne dethe. From the whiche he defende vs,
that lyueth and reigbeth eternally Amen.

FINIS

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